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VOL. XIII. No. 48. CHICAGO, SATURDAY, FEBRUARY 28, 1891. WHOLE No. 643.

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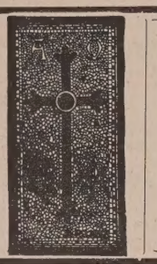

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The Living Church.

SATURDAY, FEB. 28, 1891.

WHY FEAR TO DIE?

BY W. J. BURGE.

Good reason why,
For most of us, I ween,
If in the world unseen
No dross can bide
The cleansing tide!

Good reason why,
If all our retrospect
Be thickly flecked
With sin's foul dye,
And we must go
To judgment so?

No reason why,
If all our hope be stayed
On Christ. The ransom paid!
To Thee I fly,
O Sinless One!
Make me Thy son.

Pawtuxet, R. I.

WE are pleased to note that much interest is taken in our new serial, "Virginia Dare." "The Vacation Club" papers are also attracting a good deal of attention. Our young readers would do well to preserve them for use next summer in their holiday rambles. The Choir Festival of the Chicago Diocesan Association for May 20th, noticed in the Choir and Study department, will be a great event in Church and musical circles. At this early date, the choirs have the work of preparation well in hand. The forthcoming Standard Prayer Book begins to excite much interest, and our readers will be gratified to know that the ultimate authority is the original Mss. of 1662. The editorial, "The Church and Free Thought," is suggested by Mr. Hugh Pentecost's frank utterances in *The Twentieth Century*. Our London correspondent gives us a newsy letter.

THE health of Bishop Courtney is gradually improving, but it will be months before he will be able to resume his duties. He has been advised by the doctors to go to the South of Italy for entire change of air and rest.

THE Convocation of the Province of Canterbury met on the 3d inst. In the Lower House, Archdeacon Denison presented his *gravamen* in regard to the book "Lux Mundi," and asked that a committee be formed to consider the book and the Archdeacon's complaints against it. He proceeded to discuss the statements in the book in a speech lasting two hours.

ON Feb. 24th, the publisher of THE LIVING CHURCH had the pleasure of forwarding to the Clinton H. Meneely Bell Co., Troy, an order for a fine bell for All Saints' church, Denver, under the special subscription offer, the 100 subscribers having been secured in about thirty days. An order is expected soon from another parish for a bell from Meneely & Co., West Troy.

AN important letter has been received by the Church Missionary Society from Bishop Tucker. He had reached Usambigo "all well," and he acknowledges the kind consideration shown him by the German officials all the way up. But the situation in Uganda is perplexing, and it is probable that the Bishop, after having had an interview with Mwanga, may come home to take counsel with the committee as to the future. In that event he would leave a small band of men in Uganda to re-establish the work so devotedly carried on before the revolutions by the late Mr. Alexander Mackay.

WE have not had time to shed a tear over the collapse of the League "in aid of the Mexican Branch of the Church," which took place some weeks ago. It was engaged in making confusion and fomenting rivalry among the Protestant Episcopalians in Mexico, and we are not grieved at its downfall. We would willingly obliterate every remembrance of that melancholy movement, and we hope that the time will come soon when the Church will concentrate its energies upon work in heathen lands, instead of squandering money upon making proselytes in countries for which another Communion is responsible.

CANON TEIGNMOUTH SHORE suggests that the provinces of Canterbury and York should be fused, so far as their respective Convocations are concerned, and that both Archbishops should be relieved from diocesan responsibilities. The united Convocations should form one great national synod, and the constitution of the Lower House should be reformed by an extension of its electorate so as to restore its representative character. On this point Mr. Shore observes that the Convocation of Canterbury has already expressed a strong and favorable opinion. After a long discussion, the Archdeacon's motion was defeated.

WITH reference to the purposed division of the see of Bristol and Gloucester, the Bristol Bishopric Endowment Committee have issued a statement, from which it appears that the subscriptions promised amount to £44,000, and the sum actually paid to £41,800, giving an income of £1,400 towards the £2,500 required by the Act. The Bishop can be appointed as soon as the amount of income reaches £2,000 to meet £5,000 contributed by the see of Gloucester, provided the further sum of £500 is guaranteed within five years of the Bishop's appointment. The committee are considering a scheme whereby the sum thus required might be obtained at the end of 1894.

IN the foreign correspondence of the secular papers, the following item appears:

Bishop Doane of Albany, who visited Berlin in the early part of the week as a delegate of the American Episcopal Church, and who held Confirmation service in the American church at Dresden to-day, cut a picturesque figure in the effete religious circles with his splendid robes of office, his hat laced up at the side, his silk stockings and breeches. He and his good lady were fairly lionized by society, and the Empress Frederick drove up in state to the Mon Bijou Palace church, when he preached there, wearing the scarlet hood of an Oxford doctor of divinity. The church was crowded by the American and English residents, headed by Minister Phelps and family.

AT a meeting of the committee appointed to take steps for raising a memorial to the late Archbishop of York, it was unanimously resolved that a monumental effigy of the late Archbishop be the first object to which the memorial fund be devoted, and that application be made to the dean and chapter of York for permission to place the same in York Minster. Subsequently it was also resolved that subscriptions be invited to form a fund to be called Archbishop Thomson's Fund, for the relief of the poorer clergy of the diocese of York, an object which the late Archbishop had so much at heart. A representative executive was appointed to give effect to these resolutions, and it was decided that an appeal for subscriptions be issued at once.

THE Church Missionary Society has received further news from Uganda, dated August 15. The Christian party had again defeated the Mohammedans on the frontier. The country was now under the undisputed rule of Mwanga and peace was restored. The Anglican Christians had finished building their new church, 80 ft. long, and the services were crowded. More converts had been baptized, and there were many applicants for Baptism. The work of translating the Scriptures was actively going on, and three native Christians who knew Swahili (the coast language), had continued the late Mr. Mackay's translation of St. John's Gospel, using Bishop Steere's Swahili version as a basis and rendering that into Luganda. Bishop Tucker's party have probably reached Uganda long before this.

"THE death of Dean Church," says London *Truth*, "is the extinction of a great clerical and literary light, for he was most truly described as the most perfect flower of English scholarship and Christian culture among all our living men." Throughout his long life, Church was beloved by all who knew him; and he is the only prominent man among Mark Pattison's contemporaries at Oxford who is not abused or derided in the late rector of Lincoln's snarling memoirs. It was really a great triumph for Church that he should have earned the hearty admiration of a man so different from himself in every possible way as Pattison, who, although Church won an Oriel fellowship at an election when Pattison was among the rejected candidates, actually described his successful rival as having so much "moral beauty" in his character that he could not grudge him his victory.

THERE is a prospect, it seems, that the much-desired primary meridian and universal day of the world may be the meridian of Jerusalem, and the day beginning there at noon. The Academy of Sciences at Bologna has recommended the adoption of this, and the Italian government has asked for the opinion of other nations interested. There are many considerations of international and scientific importance in favor of the choice Beyond these, there is a fitness in this selection which should commend it to the Christian world. Jerusalem is the point from which have radiated the influences that have made our civilization. We date our years from an event which occurred there, and it is well that there the world's day and measure should begin.

ON the Feast of the Purification, the Very Rev. Dr. Perowne was consecrated to the bishopric of Worcester, and the Rev. Prebendary Walsh to that of Mauritius. The ceremony was performed in Westminster Abbey by the Archbishop of Canterbury, assisted by the Bishops of London, Winchester-elect, Bath and Wells, St. Albans, Bedford, and Marlborough, and Bishop Royston, the retired Bishop of Mauritius. The Archbishop and assistant Bishops, together with the Dean of Westminster and the chapter, met the Bishop-elect in the Jerusalem Chamber, and a procession was formed, consisting of the choir, the Abbey clergy, the Dean, Archdeacon Farrar (the preacher), the Bishops-elect, followed by the Vicar-General, the assistant Bishops, the Archbishop's verger, the Apparitor-General and Secretary, and the Archbishop of Canterbury. The Archbishop proceeded at once with the Communion service, the Epistoller being the Bishop of Bath and Wells, and the Gospeller, the Bishop of London. After the Creed, the Archdeacon of Westminster was conducted to the pulpit, where he preached a remarkable sermon.

THE CHURCH OF ENGLAND.

SPECIAL CORRESPONDENCE.

LONDON, Feb. 10.

There has been some shuffling of places on the episcopal bench during the past month. The Bishop of Rochester has been transferred to Winchester, in the room of Bishop Harold Browne, resigned, and his place at Rochester taken by the Dean of Windsor, Dr. Randall Davidson. The Bishop of Peterborough succeeds to the vacancy at York, an appointment universally admitted as a good and deserving one. Peterborough still remains vacant, but the see of Worcester has just received its new overseer in the person of Dr. Stewart Perowne, late Dean of Peterborough, who was consecrated in Westminster Abbey on the Feast of the Purification. The Bishop of Rochester took farewell of his diocese on Saturday last in the Lady chapel of the ancient priory church of St. Saviour's, Southwark, a church which, it is hoped, will eventually become the cathedral of a new bishopric for South London.

"The Italian Mission in England," as the Archbishop of Canterbury cynically spoke of the Roman Catholic body in this country the other day, has much to be thankful for in the changed attitude of men's mind towards it since the time of Papal aggression. This is well illustrated by an occurrence in Parliament one day last week when Mr. Gladstone, with the entire strength of the Opposition in the House of Commons, attempted to carry

a bill for the removal of the disabilities affecting Roman Catholics who are debarred from holding the offices of Lord Chancellor of England and Lord Lieutenant of Ireland. The Protestantism of the country was aroused at the bare idea, but compared with the feeling prevalent thirty years ago, the opposition to the measure was very much like a damp squib. There was a good deal of the once familiar bogey business, and loud were the warnings against anti-Christ, Papal tyranny, and Smithfield fires, from the platform hacks. The wire pullers, too, were busy, but in spite of it all, the government were only able to defeat the motion by a majority of 33, whereas their normal number is about 80. Mr. Gladstone made one of his most eloquent speeches, justifying his proposal on the ground of religion and Christianity, for the two offices in question may be held by men holding even anti-Christian opinion and no other. Crown office is affected in the same way. But as indicating the change of feeling in this country, his speech is remarkable, because only 16 years ago Mr. Gladstone wrote that "from the nature and claims of the Papal power it was not possible for the consistent Roman Catholic to pay to the crown of this country an entire allegiance, and that the admission of persons, thus self-disabled, to Parliament, was inconsistent to the safety of the nation." This change in the temper of the country towards Roman Catholics is one, to my mind, rather to be encouraged than otherwise. Intolerance only abets sympathizers and adherents, and if the followers of the Pope are left severely alone, their propaganda will fail to attract even the small numbers it does at present. There is no fear of a general exodus towards Rome. The Church of England, the true branch of the Catholic Church in this country, has everything before her, if her sons will only be true to her and her teaching.

The death of Charles Bradlaugh removes a remarkable individual from the public life of this country. As one of the leaders of the Secularist movement in England, he in his earlier life influenced many of the thoughtful men of the working class against Christianity. But for the moment atheism is not in the ascendant. That wave has rolled by, and socialism has taken its place and with its rise Mr. Bradlaugh's influence departed, for he was an ardent individualist. In Parliament, however, after his notorious struggles over the oath's question, he settled down into one of the most useful of private members, and had he survived a return of the Liberals to power, he would undoubtedly have been offered one of the lesser government posts. It is curious to notice that at the time he was lying on the brink of the grave, Mrs. Besant, his quondam colleague in the cause of atheism, was lecturing in London on her newly-found religion, Esoteric Buddhism. She, arguing against the materialistic position, and rebuking the absolute scepticism of Professor Huxley, stated that (I quote from a newspaper report) "the real life of a man resided in self-consciousness, and it was that alone that was permanent, while all else was transitory. It was this self-consciousness partially separated from the body that was met with in the hypnotic state. It was clear, therefore, that this intelligence need not perish when the body perished, as it functioned more freely when it was even partially divorced from the flesh. Death, then, became a mere change, and not a blow which destroyed life." This is doctrine strange indeed from the lips of Mrs. Besant. Where will it lead her to? "The future is Christ's," was the remark heard some time ago in a secularist hall in the North, and we may well believe it.

Convocation of Canterbury was in session all last week. Archdeacon Denison, the venerable champion of so many lost causes, brought forward his long-delayed motion on the publication of "Lux Mundi." He desired a committee of the House to report upon the work, but, after an attempt to carry the "previous question" had been made, the archdeacon was beaten by a very substantial majority, himself expressing his satisfaction in the discussion that had taken place. The Upper House adopted some sensible resolutions on the subject of brotherhoods, sisterhoods, and deaconesses. The "vow" difficulty was got over by the sanction of "life-long engagements" subject to release on cause shown by the bishop of the diocese.

Bishop Blyth's position as "Anglican Bishop in Jerusalem," and his strained relations with the Church Missionary Society, also came up before the Lower House. It was resolved to ask the Upper House to take such steps as their lordships might deem best for removing existing difficulties, "strengthening the Catholic relations of the Church of England with the Orthodox Churches of the East, and rendering renewed and vigorous support to the missions among the Mohammedans in Palestine." There are gleams of light to be seen amidst all the trouble caused by this unfortunate bishopric, and, it may be, that in the end a charge which was at the first the cause of so many heart-burnings and dissensions, may succeed to a career of power and usefulness in the Mohammedan world in which it has its centre.

A series of articles dealing with the negro question contributed lately to the *Times*, has just appeared in volume form under the title of "Black America." The writer in a graphic and interesting description of the present situation, offers "An Ideal Solution"—ideal, and so impossible—of the difficulty. He is for transporting the whole body of negroes back to their native Africa. The obstacles to such a course are manifest, not the smallest being the difficulty to overcome, without force of arms, their unwillingness to depart from America.

The Archbishop's judgment still engrosses public attention. The Church papers are still full of it, and whe rever one goes in clerical circles it is an unfailing source of conversation. *The Church Times* has been attacking the judgment on those points on which the Archbishop ruled adversely to the Bishop of Lincoln, but there is little doubt that the judgment is having a great moral effect upon the mass of Church people. Two typical instances may be taken here in London: All Saints', Margaret-st., and St. Peter's, Eaton Square, are about the two best known churches in the metropolis. The former has held a prominent position as an "advanced" church where ritual abounds. Here the vicar has reduced (not without invoking many adverse comments) the ritual in accordance with the Primate's ruling. On the other hand, St. Peter's is a church where ritual, as generally spoken of, is scarcely known. Here on Sunday last, the incumbent announced his intention of introducing the altar lights and the mixed chalice.

That curiously styled body, "Churchmen in Council" makes little way in gaining adherents. Having endeavored with good intentions to bring about a better understanding between the two great contending parties in the Church by fostering a spirit of mutual forbearance and toleration, it has now directed its attention to a reform of Convocation, and the assembling from time to time of the two Provincial Convocations as a National Synod. Both objects are good, but I do not think that the opinion of "Churchmen in Council" is likely to advance either.

CANADA.

The special pastoral issued by the Bishop of Ontario, recently, seems to have met with a hearty response from the diocese, so far. The success of the missionary deputations has been encouraging, the increase in the collections, in many cases, being 50 per cent. over those of last year. The Bishop has not been in good health this winter, and has left Kingston for Washington, to try the effect of a milder climate. The new church at Stella, Amherst Island, Ont., is nearly finished, and will be opened this month. It is a pretty building, overlooking the bay, and takes the place of the old one, inconvenient, and unpleasing in appearance. A fine memorial window has been placed in St. James' church, Carleton Place, in memory of a prominent worker in the Church, Mrs. Bell, by her husband. Appointments have been made in the diocese of Ontario for the Bishop of Qu' Appelle to speak at various places, almost every day in the first fortnight in March. He comes East to seek aid for his diocese.

A very beautiful stained-glass window has lately been placed in St. George's church, London West, diocese of Huron, in memory of the late Miss Anne Peters. "Christ, the Light of the World," is the subject, said to be very artistically treated. At a recent meeting of the Rural Deanery of Waterloo, in the same diocese, a discussion took place as to enlarging the powers of rural deans, with the result that a resolution was passed declaring it to be highly desirable that the rural dean should, at his discretion, visit the various parishes of the Deanery, to inquire into the practical work of the same, and report at the annual meeting of the Deanery. The Executive Committee of the diocese of Huron meets in London on March 12. The Bishop visited the Indian Mission at Muncey, and in Zion church, Oneida, confirmed 16 candidates, and 15 at St. Paul's church, Muncey. He baptized the infant daughter of the missionary on the same occasion. A special offertory was taken in St. James' chapel, Hellmuth college, to provide a stone font for the chapel, on the occasion of the Bishop's recent visit.

The Bishop of Toronto appointed the first Sunday in Lent as the day on which, in accordance with the resolution of Synod, sermons in reference to temperance were to be preached in the various parishes of the diocese. The Church of England has the largest number of churches in Toronto, heading the list in the city directory with 39, against 38 Methodist, and 33 Presbyterian. The dedication of the South Ward Mission hall, Peterboro, took place in the end of January. A large number of the clergy were present, and the Bishop of the diocese (Toronto) offered up the dedicatory prayer. The new building is a handsome and commodious one, and is almost entirely free from debt. At Baillieboro, in the same diocese, the new church was opened early in January. Upon this there is a debt of about $1,000.

The first life membership of the Woman's Auxiliary of the diocese of Niagara was presented to Mrs. Hamilton, wife of the Bishop, and president of the W. A., by the parochial branches and office-bearers of the Niagara branch, on the 8th. All Saints' church, Hamilton, has raised $1,100 to erect a new Sunday-school building.

A very disastrous fire broke out in the building used as a boys' school in connection with Bishops' college, Lennoxville, diocese of Quebec, on Feb. 5. The flames spread with great rapidity, so that at one time it was thought the college proper must be destroyed, but this was fortunately prevented. The school building and the Bishop Williams' wing are in ruins, but, most regretted of all, was the loss of the chapel, endeared to students and graduates by many sacred associations. Fortunately, no one was seriously hurt, and the authorities have been able to find lodgings for the boys and carry on the school work without interruption. The Bishop Williams' wing, opened only about a year ago, cost between $5,000 and $6,000. The total loss is placed at $50,000, and is said to be fully covered by insurance.

The Rural Deanery of Sidney held the forty-ninth meeting at Louisburg, diocese of Nova Scotia, on the 14th, on which occasion a vigil service was held in the parish church, and a business meeting was preceded by a choral celebration of the Holy Communion.

The Ladies' Association of the Church of England Institute of St. John, diocese of Fredericton, held the annual meeting in January. The membership is now 260. The various committees gave good reports of work done in the year. The new schoolhouse of St. John's church, St. John, was dedicated on the 4th.

St. Luke's church, Fort William, diocese of Algoma, received some handsome gifts, when it was opened recently among others a brass cross from the Dean of York, England, and a lectern from Mr. Kirby. The Bishop of Algoma held a Confirmation service at St. James' church, Gravenhurst, on the 10th.

The first honorary canon in the diocese of Rupert's Land has just been appointed by the Bishop. According to the rules of the diocese, the clergy in it must number 50 before the appointment of canons, and one may be appointed for each 20 thereafter up to 100. The rector of Christ church, Winnipeg, the Rev. E. Pentreath, has been the first to receive the honor. An interesting account of the work done in St. Paul's Indian Industrial School, Middle church, Rupert's Land, has been published. Many gifts, both of clothing and money, are acknowledged on its behalf, but the need of farther aid is urgent.

Several new parishes have been constituted in the diocese of British Columbia, and four additional clergy appointed. The sum voted at the last synod for various country missions was larger than ever before, and the Bishop has himself guaranteed any deficiency that may be in the Mission Fund owing to these large grants. A new pulpit of oak is about to be placed in St. James' church, the gift of Mr. Nicholson, and in Christ church cathedral, a new east window has been erected by the Bishop, to the memory of Mrs. Hills. A number of new churches have been built or projected. St. Michaels', Chemainus, and St. Barnabas, Victoria, are almost finished, and St. Mark's, Salt Spring, is completed.

The Corporation of the Church Home, Montreal, held their 35th annual meeting on Jan. 29th. The Bishop presided, and the dean and several of the clergy were present.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The Bishop of Springfield, acting for the Bishop of Chicago, visited St. Luke's church on Thursday evening, Feb. 19th. A furious storm prevailed, yet a good congregation assembled. Bishop Seymour preached a sermon of great usefulness, upon the Church, as described in Acts ii. He confirmed twelve persons and addressed them.

Bishop McLaren, who has been spending the month of February in the South, is expected home this week. His health is somewhat improved.

The Rev. Pelham Williams, D. D., will conduct a Quiet Day for women on Tuesday, March 17th, in the cathedral. The order for the day will be announced soon.

The noonday Lenten services are held in the Honore Building, 204 Dearborn st. The arrangements are under the charge of the Brotherhood of St. Andrew. Archdeacon Bishop conducts them the first part of the week, and on Fridays and Saturdays the addresses are made by laymen. The attendance is very good.

ELGIN.—The Bishop of Springfield visited the church of the Redeemer on Wednesday evening, Feb. 18th, and, acting for the Bishop of Chicago, administered the rite of Confirmation to a large class presented by the rector. The congregation which filled the church to overflowing, listened with close attention to the Bishop's sermon, from Acts ii: 38, a masterly exposition of the divine authority and essential doctrines of the Catholic Church, as contrasted with the claims of the various sectarian bodies. The number of persons of all ages confirmed year by year in this parish has been large, an eloquent testimony to the devoted, self-denying labors of the priest, the Rev. J. Stewart-Smith, who for the past seven years has most earnestly and consistently upheld the "Faith once for all delivered to the saints," in a community where the sects are strong and the Church but little understood. During the incumbency of the present rector, a substantial brick building has been erected adjoining the church, containing choir-room, sacristy, and choristers' robing-room, all completely furnished. The church has been handsomely decorated and newly carpeted throughout, the carpet being the gift of the St. Martha's guild. A carved oak reredos has been placed in the church, and many

smaller articles have helped to make beautiful the house of God.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—A meeting of the trustees of the cathedral of St. John the Divine has been called for the first week in March. It is expected that the plans of the four competing architects, selected from the great number who originally applied, will be ready for final examination at that time. The successful architect will not be publicly made known for some time yet. Of late an effort has been made by property owners in the neighborhood of the cathedral site, to require the trustees to make what amounts to a session of land for the sake of widening Morningside ave. A proposition for condemning the property was referred to Controller Myers for report to the next meeting of the Board of Street Opening, which will be held March 6th. It should be known that the decision to build the cathedral in that part of the city has greatly increased the value of land, and added to the desirableness of the neighborhood for purposes of residence. With no desire to antagonize the property owners adjoining, the trustees have not cared to accede to their prop sals, without compensation for land surrendered. It is probable that an amicable adjustment may be reached.

On last Tuesday evening the much-desired and long-contemplated purchase of the property belonging to the late Rev. Dr. Howland, adjoining the church of the Heavenly Rest, was happily completed on behalf of that parish. This will add a most essential and important enlargement to the working equipment of the parish, as already described in these columns. The result is chiefly due to the patient and persistent energy of the rector, the Rev. D. Parker Morgan, D.D., who has thus finally brought about a long cherished wish of his predecessor, the founder of the church.

The annual register of Columbia College, which has been published by the trustees for many years past, is to be discontinued. In its stead will be issued a student directory, giving in alphabetical list the students of the whole university. This directory is now in press, and on the point of being given to the public. It shows an attendance at the present time of 1,785 actual students.

The Workingmen's Benevolent Association of St. Thomas' chapel has had an encouraging year of work. Outgrowing its club house on 62nd st., it removed to its present commodious quarters, provided through the liberality of two kind-hearted gentlemen, who regularly meet the rent. The present membership is 112, and is on a safe financial footing. Though $120 has been paid out in sick benefits, and $30 in burial benefits, and although all expenses, except the rent and furnishing of the house, have been met by the club, unassisted, yet there remains in savings bank a balance of $215. The club co-operates in many ways with the chapel.

The Industrial School of the church of the Heavenly Rest has accomplished much vigorous work well during the past year. The number of officers and teachers on the register was 69, and the average attendance was 44. The average attendance of children was 293. In point of numbers this is somewhat less than for the year previous, there being some 80 less on the rolls; but in proof of the quality of work, it is gratifying to know that the majority who have left have gone into useful trades, for which they were here fitted. Of garments, 1,113 were cut during the year. Prizes were awarded for neatness in appearance, regular attendance, and proficiency in work, and rewards were also given for the best work displayed at an exhibition held for the purpose at the close of the season. Some of these rewards were of a very handsome and substantial character, the highest being a silver watch and chatelaine, donated by Mrs. W. J. Cassard. Dresses and useful articles were given to other pupils. The school is held in the basement of the church every Saturday morning from 10 to 12 o'clock. The financial report of the year shows, balance in hand at beginning of season, $109.24; received since, $578.69, of which $100 was from a legacy; making a total of $687.93. There was expended, $427.93; leaving a balance in hand of $260. So began the new year.

On the Sunday mornings of Lent, the Rev. Dr. Geo. R. Van De Water is preaching at St. Andrew's church, Harlem, a series of sermons on "The Way of the Cross."

The first annual service of the New York Society of Sons of the Revolution, in commemoration of the 159th anniversary of the birthday of Washington, was held last Sunday, Feb. 22nd, in St. Bartholomew's church, Madison ave. and 44th st. The members assembled in the chapel and marched in a body into the church, which was decorated with national flags. On the lectern were draped fac-similes of the flag carried by the Continental Army, and the Bourbon flag carried by the French allies in the American Revolution. Admission to the church was by ticket only, and the Society itself numbered over 700 members. A special form of service was authorized for the occasion by Bishop Potter. In the chancel, and officiating, were Bishop Perry, of Iowa, chaplain of the Order of the Cincinnati; the Rev. Daniel C. Weston, D.D., chaplain general of the Sons of the Revolution; Ven. Archdeacon Mackay-Smith, D.D.; the Rev. Dr. D. H. Greer, rector of the parish: the Rev. Dr. Morgan Dix; the Rev. B. Morgan, chaplain of the New York branch, and the Rev. Geo. Woolsey Hodge, chaplain of the Pennsylvania branch. It will thus be perceived how largely the Society is composed and officered by Churchmen. It is made up of the descendants of officers who fought in the war of the Revolution, and is closely related to the historic Order of the Cincinnati, founded by Washington.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BISHOP'S APPOINTMENTS.

MARCH.

1. Baltimore: 11 A. M., Grace; 4 P. M., St. George's.
5. Epiphany chapel, Washington.
8. 11 A. M., Ascension, Washington; 4 P. M., Grace, Georgetown; 8 P. M., St. Mary's, Washington.
9. 7:30 P. M., St. Paul's, Washington.
10. 8 P. M., St. Barnabas', Baltimore.
11. 8 P. M., Our Saviour's, "
13. 8 P. M., St. Bartholomew's, "
15. Baltimore: 11 A. M., St. Mark's; 5 P. M., Memorial; 8 P. M., Messiah.
16. 7:30 P. M., St. Mark's, Washington.
17. 8 P. M., Hampden.
19. 7:30 P. M., St. Andrew's, Washington.
20. 8 P. M., Ascension, Baltimore.
22. 11 A. M., Epiphany, Washington; 4 P. M., St. John's, Georgetown; 7:30 P. M., Christ, Georgetown.
23. 8 P. M., Holy Innocents', Baltimore.
24. 7:30 P. M., Holy Cross, Baltimore.
25. 7 P. M., Incarnation, Washington.
26. 8 P. M., St. Luke's, Baltimore.
29. Easter, 7:30 P. M., Christ, Washington.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

The "Quiet Day" services were conducted by Bishop Gillespie, in St. John's parish, Ionia, on Wednesday, Feb. 4. The active clergy of the diocese were nearly all present, and found the services and meditations helpful. On Tuesday evening a service was held for the congregation, at which the following subjects were presented: "Some peculiar trials of the parish minister in these days," the Rev. Dr. Van Antwerp; "Minor Faults affecting a minister's usefulness," the Rev. E. D. Irvine; "Jesus touched by the feeling of our infirmities," the Rev. C. P. Wilson; "What in his people really comforts a pastor," the Rev. J. D. Rippey. A general discussion followed the presentation of these papers. Wednesday morning, Morning Prayer was said at 9 o'clock, which was followed by a "Meditation" on I. Tim. iii: 1-7. At 10:30 Holy Communion was administered, and a sermon preached, as a part of the ordination service mentioned in another column. At 2 P. M. the "Ordinal" was considered. The ordination vows were explained and discussed, and a Meditation conducted. The Bishop edified the clergy by reading from "Burgon's Pastoral Office." At 7 P.M., a service, fairly attended, was held for the congregation, at which the Bishop preached an excellent sermon from the text, "The glorious Gospel of the blessed God," (I. Tim. i: 11).

The ladies of the parish have just closed a very successful art loan exhibition, which they have been conducting for the benefit of the church. They are earnest coadjutors of the vestry.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

The Rev. D. C. Haire, a Congregational minister, at Paynesville, has applied for Holy Orders, and has gone to Faribault, to prepare for the priesthood. Bishop Gilbert administered the rite of Confirmation to Mr. and Mrs. Haire, at St. Mark's, Minneapolis, Jan. 16. During last year Bishop Gilbert declined the application for admission into the priesthood of three ministers belonging to the various denominations.

ST. PAUL.—Rt. Rev. C. C. Grafton, D. D., Bishop of Fond du Lac, conducted a Retreat for the clergy, at Christ church, Feb. 9 and 10, and on Feb. 12 a Quiet Day for women.

The death of Major J. P. Pond, for many years a vestryman at Christ church, and a delegate to the diocesan council, removes a most familiar landmark. St. Paul's church has lost, in the recent death of Judge Hale, one of its best supporters.

At St. John' the Evangelist's church, Evensong in the German language is held every Sunday evening, at 7:30 P. M., by the Rev. J. Salinger. Evensong, in English, is held at 5:30 P. M.

Bishop Whipple was in Paris, Dec. 14. His health is reported as very good. He was examined by one of the most distinguished physicians there, who assured him that he had no organic disease. He left Jan. 15, for a trip up the Nile, returning by way of Athens.

A Jubilee service was held in St. Paul's church, Sunday, Feb. 8. A fine musical programme was rendered by the vested choir. The altar and chancel were appropriately decorated. Twenty lights adorned the gradine. The Rev. Dr. Knight informed the congregation that the church was now entirely free from debt, and the only church in the city so happily situated. This speaks well for the Dr.'s incumbency, as the church was heavily in debt when he assumed the rectorship, a few years ago. St. Paul's is the second oldest church in the city, and is one of the down-town churches to-day. An endowment fund is gradually accumulating.

MILWAUKEE.

CYRUS P. KNIGHT, D.D., D.C.L., Bishop.

RACINE.—The Mission at St. Luke's church, conducted by Archdeacon Webber, commenced on Ash Wednesday evening and continued six days. There were four services daily, and six on Sunday. After the first service, the church was crowded every evening, many being unable to get in. There was a large attendance from the denominations. That Archdeacon Webber has accomplished much good, is beyond all question, and great results may be looked for. Having deep insight into human life and making it a study, he is able to give the right word that would help and benefit all conditions, classes, and creeds. A constant student and reader and endowed with the faculty of imparting his knowledge to others, his sermons were very instructive.

OREGON.

BENJ. WISTAR MORRIS, D.D., Bishop

"In the last edition of the 'Living Church Annual' for 1891, Oregon's communicants are reported as follows: "Last reported 1600, and present number as 1,310, making a decrease of 290.' Looking over the Convention Journal of 1889, I find there reported 1,228, (there is no such number as 16,000 anywhere reported in any of our Convention Journals).

"In the Convention Journal of 1890 are reported 1,310, with no report from Baker City, nor the whole of Grant County, which are respectively 77 and 38, making a total of 115, which added to 1,310, makes a sum total of 1,425, a real increase of 197. It is not surprising that this error occurred. The wonder is that with all the lists to look over no more mistakes are made.

"I simply write this to have the figures correct. The Church and the people of Oregon are both alive and active. If you can find a place for this statement in your paper it may quiet the fears of some who may have been made anxious by the incorrect report in the annual."

WM SEYMOUR SHORT.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

LAMBERTVILLE.—The services of St. Andrew's people, Sunday, Feb. 1st. in their temporary chapel, at the foot of York street, were of great interest. In the morning, the congregation well filled the room. At night it was crowded. Bishop Scarborough greatly encouraged the parishioners with the assurances of help from the churches of the diocese, but at the same time told them that *self-help is the best help*, and that they must continue and increase their own efforts and self-denials if they would achieve success. At night he preached upon the seed that fell upon rocky ground, and after confirming a class of three persons, addressed them in earnest words of counsel. In the afternoon, the Sunday School brought in their month's offerings for missions among the Indians, recited the Catechism, and listened with delight to the Bishop's pleasant and instructive talk.

On Monday morning, being the Feast of the Presentation, the appointed office was said in the chapel by the Bishop and the rector, a good congregation being present. It was the 16th anniversary of Dr. Scarborough's consecration as Bishop of New Jersey, and thus a day of marked interest to himself and all his people. The little "upper room" church is very neatly and comfortably fitted up, and the several articles of furniture, given or loaned by different persons, harmonize well together, and combine to make the chancel quite churchly and suitable to its sacred purposes. The insurance appraisers have concurred in a report awarding, (with a very small abatement, on technical grounds,) the full amount of insurance, $2,500 on building, furniture, and organ. This amount is of course far less than the actual loss to the parish, and entirely inadequate to the restoration of the building and its contents, even on the cheapest plan possible.

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

The meeting of the South-western Convocation in Winfield, Wednesday and Thursday, Feb. 11th and 12th, under the direction of the Rev. R. W. Rhames, showed that both the clergy and laity of the district are alive to the interests of the Church. There was a good attendance at all the services. The Rev. Benj. Hartley, general missionary of the convocation, preached the opening sermon. The Rev. Dr. Beatty, one of the oldest clergymen of the Church in the State, and well known in the General Conventions, conducted the services and delivered an address to the clergy the second day. This was prepared and enjoyed as a pre-Lenten devotional exercise by the clergy. On the evening of the first day the subject of Public Christian Worship was discussed. There were four speakers. Dr. Beatty opened on the general duty of public worship, Dean Rhames dwelt on the Sacrament of the Lord's Supper as the distinctive act of Christian worship, the Rev. Mr. Hartley made a strong appeal for the better observance of Sunday, and the Rev. D. W. Howard discussed the excuses men offer for the neglect of church service. The Rev. Mr. Rhames preached at the opening service of the second day on "The Attitude of Faith," from St. Luke v: 33-39. The afternoon was

devoted to an open discussion of our Sunday schools. The Rev. Mr. Howard opened with an able paper. Nearly every one present had something to say, and so the convocation closed, all feeling that it was a success and had a place in the Church work of the Southwestern part of this great diocese. The next meeting of the Southwestern Convocation will be in St. John's parish, Wichita, in Whitsuntide.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—Last year through the combined and generous effort of the entire congregation of St. John's church, a long standing floating indebtedness was removed. For three years past all current expenses have been paid from current income. Recently the rather heavy mortgage debt of the parish has been replaced under conditions which allow of its gradual payment in installments of not less than $5,000 each. An earnest effort is being made during the present Lent to raise the first installment needed, and which it is hoped to pay off with the offering at Easter.

During the first week in Lent a series of special services were held under the auspices of the Central Diocesan Council of the Brotherhood of St. Andrew in various churches of the city. On Sunday morning, Feb. 15th, at 8:30 o'clock, there was a celebration of the Holy Communion in St. Bartholomew's church, at which about 50 members of the brotherhood attended. On Monday night at Grace church, addresses were made by Bishop Scarborough, and Mr. L. H. Redner. Mr. Robert Graham of the Church Temperance Society, spoke Tuesday evening at St. Mark's church. At the church of the Reformation, Wednesday, the speakers were the Rev. Dr. R. F. Alsop and Mr. Geo. A. Thompson; at St. Peter's, Thursday, the Rev. W. M. Geer, of New York, the Rev. A. B. Kinsolving, and Mr. V. C. Wetmore of New York. The Rev. Lindsay Parker, who has a very active chapter of the brotherhood in his own parish, addressed the meeting at St. Matthew's church, Friday, and the services which were well attended throughout, were brought to a close at Christ church, South Brooklyn, when one of the most interesting of the series was held, the speakers being the Rev. Chauncey B. Brewster, and Mr. R. Fulton Cutting.

The usual special musical service was held at St. Ann's church on the evening of the first Sunday in Lent. There were rendered Goss' *Magnificat* and *Nunc Dimittis* in E♭, and the anthems "Happy and blest are they" from Mendelssohn's "St. Paul," and Barnett's "Show forth Thy wonderful mercies." The Rev. Dr. Reese F. Alsop, the rector, is delivering a series of sermons on studies in the Old Testament. He will take up the Book of Daniel during Lent. At the close of the late fiscal year a deficit in the revenues of the parish was reported amounting to $1,029.57. An appeal to make good this lack was responded to with so much promptness and liberality, that in a brief space $1,135 was reported to have been contributed, being about $105 more than was needed.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

The attention of every Churchman is called to an important work now in progress at New York Mills, Oneida county, where are located three large cotton factories, employing over 1000 hands, most of whom are young men and women. A large number of the people are of English birth, and formerly attended the Church of England; but as there has been no church at the Mills, many of them have gone to the sects, or attend no religious service at all. Temptations to drunkenness and impurity are abundant, and the need of the Church's care and protection of the young people is great. Cottage services have been held for sometime with a good attendance. It is believed that the time has come for the building of a Church home, which will be a center for every saving and uplifting influence. The building will include a chapel, and rooms for the St. Andrew's Brotherhood, and Girls Friendly Society; also a reading room. By the earnest efforts of the people a suitable lot has been purchased, and a building fund started. The men of the congregation working after the mills closed on Saturdays, have nearly completed the excavation for the cellar. Everyone is doing all he can to help on the work. The building complete will cost $3,000; and to raise that amount, help will be needed from friends outside. The minister in charge is the Rev. James K. Parker, whose post office address is Whitesboro, N.Y.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

THE BISHOP'S VISITATIONS.

MARCH.

1. A.M., All Saints', Denver; evening, Boulder.
4. Chapter. 6. Las Animas.
8. La Junta. 9. Rocky Ford.
15. Salida. 16. Buena Vista.
17. Villa Grove. 18. Alamosa.
19. Monte Vista. 20. La Jara.
22. Canon City. 24. Wolfe Hall, Denver.
25. Emmanuel. 26. St. Mark's, "
27. Golden. 28. The Cathedral.
29. 7:30 A.M., the Cathedral; 11 A.M., All Saints'; 7:30 P.M., Trinity Memorial.
30. All Saints', Denver.
31. St. Luke's, Montclair, and Jarvis Hall, Denver.

APRIL.

1. Chapter. 4. Manitou Springs.
5. 7:30 A.M., Manitou; 11 A.M., Colorado Springs; P.M., Colorado City.
12. Ouray. 13. Fort Crawford.
14—15. Montrose. 15—16. Grand Junction.
17—18. Lake City. 19. Gunnison.
26. Aspen and Glenwood Springs.
28. Leadville. 29. Buena Vista.

MAY.

1. Silver Plume.
3. Georgetown; evening, Idaho Springs.
6. Chapter.
7. Pueblo: A.M., Holy Trinity; evening, St. Peter's.
8. Bessemer. 10. Trinidad.
17. West Plum; P.M., Sedalia; evening, Littleton.
24. A.M., Longmont; evening, Boulder.
27. Chapter special to complete reports for council.
31. Denver: Cathedral.

JUNE.

2. Cathedral. Annual meeting of Woman's Auxiliary; 11 A.M., Holy Communion and address.
3. Opening service of Annual Council, ordination; evening, choral service and missionary address.
4. Council. Evening, Bishop's annual reception.
5—6. Retreat for clergy, conducted by Bishop Seymour who addresses the Woman's Auxiliary and preaches the council sermon.
7. Cathedral, Evening, Baccalaureate sermon for Wolfe Hall by Bishop Seymour.
8—9. Commencement of Wolfe Hall.
10. Annual chapter meeting.
11. Commencement Day, Jarvis Hall.
14. A.M., Central City; evening, Bald Mountain.
21. Breckenridge.
28. The San Luis Valley, north part.

JULY.

1. Denver.
5—12. Durango, Silverton, Rico, etc., etc.

The Bishop will celebrate the Holy Communion at morning service. He desires to meet the Sunday schools, vestries, and church committees, and to inspect the parish registers, mission records, etc.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

The Eastern Convocation held its 242nd meeting at St. James' church, North Cambridge, Tuesday and Wednesday, Feb. 4th and 5th. The first service was a missionary one, and addresses were made on the subject, "The mission of every Christian to every part of the Church's mission field." 1. "In the Diocese," by the Rev. A. St.J. Chambre, D.D.; 2. "In the Nation," by the Rev. D. D. Addison; 3. "In the World," by the Rev. Prof. H. S. Nash. At the Holy Communion at 10 A.M., on Wednesday, the Rev. A. B. Moorhouse delivered a sermon upon the truth as presented by the Church. It was a forcible and clear argument for the divine mission of the Truth. The business meeting followed when the appointments for the next meeting at Beverly were made, the essayist to be the Rev. Frederick Palmer, the exegate, the Rev. L. H. Merrill. After luncheon, the convocation reassembled and listened to an essay on "The Use of the Revised Version in Public Worship," by the Rev. Edward Abbott, rector of the parish. It was an outspoken plea for the superiority of the Revised Verson over the Authorized and gave a valuable resume of the proceedings of the General Convention in reference to the adoption of a version of Holy Scriptures. The essay was discussed by the Rev. Messrs. Julius H. Ward, Andrew Gray, and Wood, and the Rev. Dr. Hutchins. The exegesis on St. Matthew xxii: 31,32 by the Rev. A. E. George, followed and was criticized by the Rev. J. W. Suter, of Winchester, and the Rev. Prof. Drown, of Cambridge.

BOSTON.—The Lenten services on Fridays at St. James church, Roxbury, have the following clergymen as preachers: The Rev. R. C. Smith, (Feb. 13); the Rev. Dr, Lindsay, (Feb. 20); he Rev. Dr. Alex. H. Vinton, (Feb. 27); the Rev. Daniel D. Addison, (March 6); the Rev. Phillips Brooks, D. D. (March 13); the Rev. Leighton Parks, (March 20).

CAMBRIDGE.—On Friday, Feb. 13th, a reception was tendered Dr. and Mrs. Abbott, in the parish house, prior to their departure for Europe. The occasion was most gratifying and indicated the spirit of affection between pastor and people. The Rev. G. A. Strong, formerly of New Bedford, will officiate several Sundays in the Church, and the Rev. Fred. B. Allen, the Rev. Leighton Parks, the Rev. Dr. Porter, and the Rev. Mr. McGee, have also been engaged to supply during the rector's absence.

ROSLINDALE.—Under the energetic care and wisdom of the rector, the Rev. A. Codman, the church of our Saviour has paid off $500 more of its indebtedness, leaving the sum of $1,000, toward which debt, $50 has already been paid.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

WILLIAMSPORT.—February 8th, was a great day in the history of Christ church, the Rev. W. H. Graff, rector, the Rev. L. S. Humphrey, assistant, it being the 50th anniversary of the parish. Bishop Howe, the aged Bishop of the diocese, gave the encouragement of his presence, and Bishop Paret of Maryland, a former much-loved rector, was also present. Saturday evening a delightful reception was given at the rectory, to the Bishops, clergy, and Churchmen of the united parishes. Sunday, Morning Prayer was said at nine. At 10:30, Trinity parish, which went out from Christ church in 1865 with its rector, Dean Foley, worshipped with Christ church; the Rev. Mr. Kelly, diocesan missionary, was also present. The vestries of Trinity and Christ church followed the vested choir in procession, and occupied front seats. The service began with the Communion office, and after the Gospel, the rector announced that sufficient funds were in hand to justify the completion of the tower of the church as a fitting memorial of its 50th anniversary, and then read three letters; one being from the rector of Grace church, Philadelphia, regretting that he could not be present; that parish having helped sustain Christ church for several years while it was a mission. The second letter was from Dr. Clemson, first rector of the parish, regretting that the infirmities of age would prevent his presence; but another cause intervened, he having entered into his rest, and was buried Feb. 7th. The third letter from Dr. Hopkins, rector from 1876 to 1887, brought tears to many eyes, as he expressed himself as waiting patiently to be called home and could only be present in spirit. Bishop Howe congratulated the parish upon its prosperity, and there followed a masterly sermon by Bishop Paret upon 1 Peter, iv: 10, teaching that all God's gifts, both in temporal and spiritual things, were given to be used first of all for His glory and in the service of others. He dwelt upon the history of the parish which, he thought, had been a wonderful one in its steady growth, and the devoted Christian lives it had produced. That the parish had used its gifts for others, was manifest in its two flourishing missions of Wadleigh and St. John's. After the sermon followed a solemn celebration of the Holy Communion.

At three o'clock, the three Sunday schools of the parish held a united service, and were addressed by Mr. Lightner of Philadelphia, son of the missionary from Muncy who first held service in Williamsport; and the Rev. Mr. Kelly. A choral service was held at night, with a procession of all the guilds of the church and chapels. Bishop Paret made a fine address upon the subject of Guilds, followed by a few pithy words from Mr. Kelly. The church was appropriately decorated, beautiful flowers having been sent from Philadelphia for the memorial windows of the Lewis and Campbell families. The church was crowded at all services, and the music under the direction of Mr. H. Hills, was inspiring. Bishop Howe gave the benediction, thus closing a day which the many friends of the parish hope will inspire all its members to more devoted work for Christ and His Church.

Christ church has been favored recently with another beautiful memorial, a brass altar cross, 54 inches in height, of beautiful proportions and exquisite workmanship, and sacred to the memory of the late Judge Hugh Hart Cummin, being the gift of his loving wife. It is a fitting memorial to a noble man and a loyal, true-hearted Churchman, for many years a vestryman of the parish.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

THE BISHOP'S APPOINTMENTS,

APRIL.

5. Morning: Grace church, Jersey City; evening: St. Matthew's church, Jersey City.
8. Evening: St. John's church, Dover.
12. Morning: St. Paul's church, Englewood; afternoon: St. James' church, Ridgefield.
15. Evening: St. Peter's church, Morristown.
19. Christ church, Hackensack; evening: church of the Holy Communion, Paterson.
22. Evening: church of the Mediator, Edgewater.
24. Evening: St. John's church, Newark.
26. Morning: Christ church, Belleville; afternoon; Christ church, Bloomfield.
29. Evening: St. Mary's church, Haledon.

MAY.

3. Morning: Trinity church, Hoboken; afternoon: St. John's church, West Hoboken.
5. Evening: Grace church, Greenville.
7. Evening: St. Mary's Mission, Jersey City.
10. Morning: Trinity church, Bergen Point; afternoon: St. Paul's church, Jersey City.
13. Evening: St. John's church, Bayonne.
17. Morning: St. Luke's church, Montclair; afternoon: St. James' church, Upper Montclair.
19. Diocesan convention.
24. Morning: ordinations.

JUNE.

7. Morning: Grace church, Franklin; evening: church of the Ascension, Jersey City.
11. Anniversary of the Hospital of St. Barnabas, Newark.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The Rev. Wm. Augustus White, rector of the Church of the Holy Innocents, Tacony, entered Feb. 15th, on the seventh year of his ministry in that parish. Although in his 70th year, he officiated three times on that day, besides addressing the Sunday school. A hymn written for the occasion by Mr. White was sung.

The South-western Convocation met on Monday afternoon, Feb. 17th, when the committee appointed to consider the advisability of union with the South-eastern Convocation, reported in favor of consolidation. The measure, however, failed, as a majority of the members present did not approve of such union.

There was a large attendance at St. Mary's, West Philadelphia, Thursday, Feb. 19th, on the occassion of a Quiet Day for women. A Lenten address was delivered in the morning by Bishop Whitaker. In the afternoon the Rev J. O. S. Huntingdon, O. H. C., spoke on "The Cross, the Pulpit and the Truth"; and in the evening on "The Cross, the Throne of an Eternal Kingdom."

The annual Conference of Churchwomen was held on Friday, Feb. 20th, in the church of the Holy Trinity. After prayer offered by Bishop Whitaker, a paper on "The Ancient Deaconesses," prepared by Mrs. Jennison, of Detroit, was read by Miss

McVickar. A paper on "Modern Deaconesses," by Mrs. A. T. Twing was next in order, and remarks by Miss Biddle, one of the managers of the Philadelphia Training School for Deaconesses, followed. At the afternoon session, a paper by Miss Chapin of Pomfret, Conn., on "The Principle Necessary in Reaching the Young" was read, which was followed by a paper on "The Training of the Young in Church Work," by Miss Mary E. Beach of Hartford, Conn. Miss Emery, of New York, also addressed the meeting.

The managers of St. Timothy's Hospital, Roxborough. have secured additional ground for enlarging the hospital; two adjacent lots have been purchased, giving an area of about two and one-half acres. The present wards being inadequate for the needs of the Institution, a new ward for males and an operating room will be built.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

CARMI.—The usual monthly service of this mission has been held at the private residence of Mrs. Hay, but increased interest has rendered it necessary to secure more accommodation. The evening service, on Monday, Feb. 16th, was held in public reading room before a large congregation. For the past four months, the missionary priest has been lecturing on the subject of the "Historic Episcopate Baptismal Regeneration," "The Laying on of Hands," and "The Eucharistic Feast." At the conclusion of these services, many have remained for private consultation, and four names have been accepted for the rite of Confirmation. On Feb. 17th, one person was baptized. The services here are rapidly improving. A Bible class and Sunday school of some 20 scholars meet regularly for instruction, and much credit is due to the faithful who thus strive to hold up the hands of their priest, the Rev. P. St. M. Podmore.

MAGAZINES AND BOOKS.

The New England Magazine has an interesting article entitled "A Model New England Village—" St. Johnsbury, Vermont, showing how the munificence of the Fairbanks family has furnished that beautiful town with an art gallery, public library. academy, natural history museum, and other things which make a rich intellectual life possible among the country hills. The article, which is by Edwin A. Start, is an important contribution to the series of papers which have been appearing in this magazine during the past year, bearing upon the elevation of New England country life. The opening articles on "Old Masters of Boston," and in it the veteran painter, Samuel L. Gerry, gossips delightfully about the earlier generation of Boston painters, of all of whom fine portraits are given. A striking portrait of William Morris accompanies a strong article on the great English poet and socialist, by William Clarke. There is an article on the experience of Dr. Ezra Stiles, the old president of Yale College, during the Revolution, accompanied by portraits and interesting cuts of old college buildings. Mrs. Lillie B. Chace Wyman contributes a valuable paper on "Colored Schools and Churches in the South"; and Mrs. Sara A. Underwood writes on "Women's Work in Science."

Biblia, ($1 a year), the magazine devoted to Biblical archæology, and published at Meriden, Conn., presents its February readers with a full-page view of Philæ; an account of Petrie's discoveries in the Fayam, by Dr. Camden Cobern; "Confirmations of Genesis," by Edward Cowley, D.D.; "Conditions of Exploration in Palestine," by Prof. Wright, of Cambridge, Mass.; Mrs. Edwards' views on the Survey in Egypt, and the Rev. Dr. Winslow's estimate of the "Empire of Archæology."

The Pulpit, on Jan. 1st, began a weekly issue of 16 pp., containing a half dozen sermons from the great preachers of England and America. We know of no publication in the line of homiletic literature, more helpful in stimulating thought and giving the best and latest products of pulpit eloquence. Price $2.00 a year. The Lakeside Publishing Co., 41 Franklin st., Buffalo, N. Y.

THE graceful pen of Mr. W. K. Ackerman has given us a valuable contribution to local history in a pamphlet, "Illinois Central Railroad, Historical Sketch," Mr, Ackerman, a staunch Churchman, by the way, was formerly president of the railroad.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

FORTY DAYS WITH THE MASTER. By Bishop Huntington. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. Price, $1.00.

This is the third volume of Lenten counsel and meditation for which we are indebted to the distinguished Bishop of Central New York. The other issues were, "Helps to a Holy Lent," and "New Helps," both meeting with warm welcome and appreciative use. All who have felt the charm of Bishop Huntington's style, and have been moved by his searching thought, will be glad to hear of this book. If there are others among our constituency, we hope they will not long remain unacquainted with a companionship so ennobling.

BELIEF IN GOD, Its Origin, Nature, and Basis; Being the Winkley Lectures of the Andover Theological Seminary for the Year 1890. By Jacob Gould Schurman. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 262. Cloth. Price, $1.25.

It would be "indeed strange," as the author of these lectures says, if the members of the Andover Semiuary before whom they were delivered, "accepted all (his) conclusions," unless they had drifted far away from their moorings. We know not whether their theology is "open-eyed" or not, but, if it is, we should judge this philosophical basis that is here supplied would be looked at with astonishment. This basis, the author calls "anthropo-cosmic," as it rests on the facts of the universe and of human nature. Before entering upon the subject of the logical character of theistic belief, he clears agnosticism out of the way in the first lecture, by knocking it to pieces with the hammers of sensationalism and rationalism. To prepare for the introduction of his own hypothesis, he reviews the origin and development of the logical character of belief in God; and, as the history of the development of religious consciousness is regarded as an argument in itself in favor of his hypothesis, the third lecture treats of the "Origin and Development of Belief in God." Instead of believing, as we most firmly do, that the degraded beliefs of various peoples are a corruption of the revelation of the true God as originally made to man anterior to the dispersion of the race, the author's theory is that "the human mind begins with a vague, naturalistic-humanistic conception of the gods; and that reflection, after developing this latent contrast in the opposite direction of naturism and animism, rises everywhere with the progress of civilization to a synthesis of both nature and man in one eternal and spiritual ground." Under this principle, when we come to the Hebrew conception and belief in God, we find that its rise originated in a people that never attained to political freedom, and "could, therefore, only conceive of the divine government after the despot's relation to his enslaved subjects"! The Christian religion, then, is the product of the Jewish mind, under the influence of Eastern thought and Greek philosophy, and so is a blending of the Aryan and Semitic elements. In his fourth lecture, "Belief in God as Cause or Ground of the World," in order to make room for his cosmic theory, the writer attacks the argument from creation, on the ground that it is inconceivable that God should be the originator of the universe at some point of time. To argue the eternal existence of God, he must postulate the eternal existence of matter. The spirit is the eternal reality, and nature is its eternal manifestation and externalization, and no more separable from it than the spoken word from the thought it symbolizes. God is the immanent ground of the universe. From all eternity He has clothed Himself by necessity with a universe which is, therefore, as infinite and eternal as God Himself. All creation has, from all eternity, been nothing else than a constant function of the Divine Life. But this cosmic basis of this new theistic philosophy, which supposes the existence of the universe from all eternity, seems no more conceivable than the idea of creation. That nature should be comprehended as the living tissue which the Divine Spirit has been, and is ever, weaving for itself, is certainly as unacceptable to most men as the idea of creation is to the lecturer whose system (although he declines so to regard it) comes so near to pantheism as to be hardly distinguished from it. But God being the self-conscious and volitional spirit or center of all things, as it is the nature of spirit to manifest itself, there must be some organ of communication between God and the universe, and that organ is the human spirit. But, as the writer puts our own difficulty, "how beings can be self-contained persons, and at the same time elements of the Divine Life, we can never precisely understand." And, if the finite spirit, so far as its essence is concerned, is "identical with the Divine Spirit," and as man comes from God, and is in God, and the human spirit has always had a free personality, how shall we differentiate man from God, and why is he not, on this theory, co-eternal with God Himself—nay, why is he not God? Such seems to us the upshot of the anthropic side of the author's hypothesis.

Doubtless, Dr. Schurman is in earnest in his search for a metaphysical argument for the Being of God, apart from revelation. But long ago Zophar asked, "Canst thou, by searching, find out God?" and ever since, the search by the human mind has been kept up, without success. Nor has the attempt here reviewed been any more fortunate. And, in the application of his doctrine of God to the topics of theology, the readjustment is so radical that it is plain that the believer in revelation must part company with him for ever. If the phenomena of the universe and of human life can give us only a supreme ground of things which we may describe as self-conscious Spirit and loving Father, we prefer to cling to that blessed revelation that gives us an Incarnate Saviour, through Whom eternal life is made sure to us.

THE LIVING CHURCH.

SUBSCRIPTION DEPARTMENT.

During January and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, $2.00 for each name, but the choice may be deferred until the work is all done.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will profit.

A clergyman writes: "Our Hymn board arrived here on Saturday, and it is a splendid piece of Church furniture. It is far larger and better than we expected, and everybody is delighted with it. We have gained in two ways, viz, getting the Hymn board, and also (which is of the greatest importance to the parish) getting more readers of THE LIVING CHURCH. I consider THE LIVING CHURCH of great importance in my parish, for people can't be readers of it very long and not improve in Churchmanship. I always try to induce my people to subscribe for it. Please accept our thanks for your generous gift."

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No 3. FOR 6 SUBSCRIPTIONS—
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or 1 Credence Shelf;
or 1 Alms Chest;
or 1 Silver Baptismal Shell;
or 1 Silk Banner;
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or 1 Pr. Altar Vases, 7½ in high, No 2;
or 1 Silver and Pearl Baptismal Shell;
or 1 Brass Altar Desk, No 1;
or 1 Pulpit Lamp;
or 2 Reversible Silk Stoles, 4 Colors;
or Nos. 1 and 3 (above).

No. 5. FOR 10 SUBSCRIPTIONS—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Hymn Board, No. 191;
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or 1 Silk Banner;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
or 1 Processional Cross;
or 1 Pr. Vesper Lights, 5 Branch;
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or 2 Silk Chalice Veils and Burses, reversible, 4 colors;
or Nos. 1, 2, and 4 (above).

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or 1 Stall and Prayer Desk;
or 1 Brass Altar Desk, No. 3;
or 1 Pr. Vesper Lights, 7 Branch;
or 1 Processional Cross and Staff;
or Nos. 1, 2, 3, and 4 (above).

No. 8. FOR 30 SUBSCRIPTIONS—
1 Altar, wood;
or 1 Pro. Cross, jewelled;
or 1 Altar Cross, 22 in. high;
or 1 Font Jug, polished Brass;
or 1 Silk Banner;
or 1 Pr. Altar Vases;
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBSCRIPTIONS—
1 Altar Cross, 30 in. high;
or 1 Alms Basin, silver-plated;
or 1 Altar Cross, 36 inches high;
or Nos. 7 and 8 (above).

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As bearing upon our recent comment on the statement of *The Episcopal Recorder*, that the Episcopal Church is giving encouragement to restless and uneasy ministers of other bodies to join the ranks of its clergy, the following from the Minnesota diocesan paper is of special interest:

> The Rev. W. C. Haire, late minister of the Congregational church in Paynesville, has applied for Holy Orders in the Church. He is to pursue his studies at Faribault. During the last year four clergymen of other religious bodies have applied to Bishop Gilbert for admission, but Mr. Haire is the only one whose application has been accepted.

THE joint committee on the Standard Prayer Book, appointed in 1889, has given to the Church press a statement of the progress so far made. It will be remembered that it is the office of this committee to make all authorized changes and emendations in the Book of Common Prayer which have received the sanction of two successive General Conventions. It is also within their province to settle the form of the Prayer Book, the mode of printing, etc., matters of no small importance. In doing this, they are necessarily led to examine former standards, and correct errors which have crept in from unauthorized sources, often from the license of printers and publishers. As it is particularly desirable that the new Standard Prayer Book (which, it is to be hoped, may remain unchanged for at least half a century) should be as perfect as possible, it is gratifying to observe that the committee is inclined to make the best use of the material which the publications and discoveries of late years have made more accessible than has been the case at any previous time. They will base the text upon that of the standard of 1844, but at the same time correct even that standard by those of previous years from which it may have made unnoticed and unintentional departures. Thus all changes will be traced up to their source and their authority ascertained. Some of these changes will be found to be the work of irresponsible publishers, dating back to a period before the American Revolution, and unwittingly perpetuated by our own revisers of a century ago. This carries us back to the English standards. In this investigation the committee will be guided by the ultimate English authority, the original manuscript book of 1662, preserved in Westminster Abbey. If this method be applied without reserve, it will conduct to some important results, and much improve the appearance of the book in point of liturgical form. For instance, there will be in the Morning and Evening Prayer, a space left after the Absolution, the Lord's Prayer being printed at the top of the next page. In the Black-letter Prayer Book of 1636, which the English revisers used in making their alterations, there is an ornamental head-piece still more clearly marking the distinction between the new and the old divisions of the service. This method will also determine the printing of a new office so as to begin upon a fresh page, an arrangement which will add greatly to the dignity of the book in point of form.

WE are much pleased to see the frank acknowledgement in this statement of the aid of the Rev. Frederick Gibson, of Baltimore, by far the best authority we have upon the text of the Prayer Book. It seems inexplicable that when the diocese of Maryland had it in her power to take a foremost and honorable part in the important work of Prayer Book revision, she should throughout the movement have refrained from sending her leading scholar in this department to the General Convention. The narrowness which so often rules diocesan conventions in the selection of deputies, is something past human understanding. This particular instance also illustrates the injury worked by that custom of the General Convention which restricts the membership of such committees as those connected with the Prayer Book to those who happen to have seats in the Convention at any particular time. Thus, as in the present instance, the Church is sometimes debarred from employing the services of one who is recognized everywhere as pre-eminently qualified for the work in hand. It is cause for thankfulness that, in spite of this, the committee on the Standard Prayer Book comprises, in Dr. Hart and one or two others, men exceptionally well equipped for their important work, who, with the liberality of true scholars, are willing also to acknowledge suggestions of real value, even when not emanating from themselves.

THE CHURCH AND FREE THOUGHT.

In certain directions the Church is held up to reprobation as an enemy to freedom of thought. If she insists that her officers shall do what they are appointed to do, believe and teach a certain form of religious doctrine which they have promised to believe and teach, she is bigoted. If she insists that men who refuse to fulfil the duties for which they are appointed, shall no longer hold their positions and mislead people who accept them in good faith as authorized to speak for the Church, she is a persecutor.

Mr. Hugh Pentecost, in *The Twentieth Century*, says that for all this, the Church is "hateful." The "refusal to allow her dogmas to be called in question," he says, "is the most hateful thing about the Church." In a tirade of four columns, he harps upon this theme, and then, presto! he upsets his own argument by a return to commonsense. This insistance that her teachings shall be carried out by her own officers appointed for the purpose is, he says, after all not peculiar to the Church. "It is a necessary concomitant of all organizations." "Indeed, the moment you form a party, be it composed of but two persons, this tendency towards intolerance of difference of opinion appears." That is to say, all organizations, as organizations, are intolerant, bigoted, "hateful." We suppose, of course, Mr. Pentecost does not belong to any organization.

He goes on further, with considerable sanity, to enunciate the following proposition: "It is hateful in the Church not to allow her clergymen to believe and preach what they please or must, but she should be accorded a perfect right to be thus hateful if she wishes to. The Church is a voluntary organization. No one is obliged to belong to it. Its various creeds are well known. If a man does not like the creed of the Church, he need not join it; or if he is a member, he may withdraw from it." He therefore thinks that it is entirely right to insist, in the case of a clergyman on trial for heresy, that the question is not as to the truth or falsity of certain teachings, considered absolutely, but whether the clergyman in question is preaching what he vowed he would when he was ordained. Applying this principle to a particular case, he proceeds: "It is entirely certain that Mr. MacQueary is not preaching the doctrines of the Episcopal Church, or the doctrines he held and declared he would preach when he was ordained, and it seems to me that when he discovered that he no longer believed what the Episcopal Church teaches, he should have resigned and gone into a denomination more in accord with his views, or out of the Church altogether. Howard MacQueary is no more of an Episcopalian, no more of a Christian than Thomas Paine was. I have read 'The Age of Reason' and also 'The Evolution of Man and Christianity,' and I do not hesitate to say that if MacQueary's book is Christian, so is Paine's; and if Paine's book is infidel, so is MacQueary's."

Here is the verdict of a man who cordially hates the Church and Christianity, yet he retains a sufficiently clear moral sense to apply to such a case the principles of common honesty.

Mr. Pentecost, however, does not make it very clear why the Church should be called "hateful" for acting upon a principle which is necessarily involved in all organizations, namely, insisting that her officers shall do what they are appointed to do, and not something different or contrary. It would be simpler to say at once that all organizations are "hateful" because they embody special ideas and endeavor to carry out a certain policy, and thus restrict the freedom of their members. It is intelligible to say that the Church is hateful because she is an organization.

But, no doubt, at the bottom of all this is hostility not to the Church as a society, but to the special teaching which she embodies. It is assumed that this teaching is false, that it is merely putting a set of opinions into the form of dogmatic statements and teaching them as absolute truth. But if she believes them to be true, she cannot rightly be condemned for teaching them as true, for if they are true they are the most necessary of all truth, and she would fail in her duty if she did not hold and teach them, and so far as her power goes, prevent them from being undermined, corrupted, or denied.

This is the fact: All ascertained truth limits freedom of thought, every fact which science establishes narrows the realm of speculation. To deny this and to ignore what has thus been established is to write oneself down an ignoramus or a fool. Thus free thought is constantly being restricted by the discoveries of science, but no one thinks of crying out against science on that account.

Precisely in the same way the Church insists that certain truths are known about God, that revela-

tion is a fact, that certain things have actually occurred in the realm of religion, the significance of which is, to a certain well-defined extent, the object of knowledge. These things are matters partly of historical evidence, partly as regards their significance and power; they are cognizable by those in whom the intellect, the affections, and the moral sense are morally developed. They constitute, when expressed in their proper order and true relation to each other, a science, just as much as the facts of the earth's surface similarly arranged constitute the science which we call geology, or the facts of the heavenly bodies, which in the same way we call astronomy. The Church holds that it is just as unreasonable to ignore this divine science and demand absolute freedom of thought in religion, as it would be to adopt the same attitude towards astronomy, and insist upon declaring that the moon is made of green cheese because "I have a right to think as I please." Call the Church ignorant, narrow, mistaken, but do not call her bigoted or hateful for adopting precisely the course in reference to what she claims to be ascertained truth in religion, which all men acknowledge to be necessary in all other departments of truth.

THE NEW STANDARD PRAYER BOOK.

The Joint Committee appointed by the General Convention of 1889, to prepare a Standard Prayer Book, and to submit the same to the next General Convention for its approval, and also to report what changes should be made in Canon 19 of Title I, have authorized their secretary to communicate to the Church press a statement of the progress which has been already made in the work assigned to them.

The members of the committee have been divided into three sub-committees, as follows: (1.) On the Text: the Bishop of Albany, Dr. Samuel Eliot, and the secretary; (2.) On the Canon: the Bishop of Iowa, the Rev. Dr. Kedney, and Mr. Joseph Packard, Jr.; (3.) On Expenses and Printing: the Bishop of New York, the Rev. Dr. Huntington, and Mr. J. Pierpont Morgan.

The committee have adopted the following resolutions for their guidance in the work entrusted to them:

1. *Resolved*, That the text of the Standard Prayer Book to be reported by this Committee, be based upon the text of the Standard Book of 1844, the same having been specially referred to it by joint resolution of the General Convention of 1889; *Provided, however*, that departures from the said text may be made for cause in special instances upon which light is thrown by the readings of the Standards of other years.

2. *Resolved*, That the text of the Epistles and Gospels and other passages of Holy Scripture in the Prayer Book which are taken from the Authorized Version, be conformed to the best authenticated editions of that version that can be obtained at the present time, with no changes except that, in accordance with Prayer Book usage, italicized words be printed in Roman type, and capital letters due only to the fact that they stand at the beginning of a verse be replaced by small letters; the words prefixed to certain of the Gospels to remain as at present.

3. *Resolved*, That the text of the Prayer Book of the Church of England to be followed by this committee, be that of the edition prepared from the sealed books by Archibald John Stephens, and published for the Ecclesiastical History Society in 1849, reference having been first made to the fac-simile of this Book appended to the Act of Parliament, as the highest authority.

4. *Resolved*, That in introducing into the Standard the changes finally adopted since 1883, only such changes be made as have been provided for by the resolutions which have been duly passed in two successive General Conventions.

5. *Resolved*, That the sub-committee on printing be requested to pay special attention to ascertaining in what way a uniform pagination of all future editions of the Prayer Book can best be secured in connection with the new Standard.

6. *Resolved*, That it be recommended to the sub-committee on the canon to report a provision that the Standard Prayer Book be a specified volume, rather than a specified edition; but that certified copies of such Standard may be provided for specially approved purposes.

In pursuance of the second resolution, a careful collation, having reference to spelling, punctuation, and capitalization, has been made of the text of the Epistles and Gospels, and other passages of Holy Scripture which are taken from the Authorized Version, as printed in the Prayer Book of 1845, and as printed in recent copies of the Bible having certificates of the Queen's printers to their accuracy. For passages of Scripture which were not taken from the Authorized Version, the Great Bible and other versions have been examined; and progress has been made in the determination of the correct text of the Psalter.

The changes reported by the committee which prepared the Standard of 1871 in the text of the Standard of 1845 (see journal of 1871, pp. 535 *sqq.*), have been carefully examined; and it appears that nearly all these changes should be approved as corrections of errors, except in cases otherwise determined by the text of the Authorized Version, or by the text of the Psalter, or by resolutions of amendment in the Prayer Book only passed by the General Convention. The committee are of the opinion that "Whitsunday" should be printed in the Prayer Book without a hyphen.

Progress has been made in a comparison of the Standard of 1845, with the earlier standards, and with the English Prayer Book, in order to determine the authority for various changes in the text; and in this work the committee have been greatly aided by a paper on the text of the Book of Common Prayer, the result of a full and careful study of its several editions, communicated to them by the Rev. Frederick Gibson of Baltimore.

The sub-committee on expenses and printing have also made progress in the very important part of the work of the committee which has been specially entrusted to them.

SAMUEL HART,
Secretary of the Committee.

Hartford, Feb. 14, 1891.

SERMON NOTES.

OUR LORD'S BAPTISM.

THE FIRST OF THE FRIDAY NOON SERMONS DURING LENT, 1891, AT ST. PAUL'S CHURCH, BOSTON. BY THE REV. FATHER HALL, S.S.J.E.

I am going to ask you to consider with me on the Fridays of this Lent, my brethren, some of those mysteries of our Lord's Incarnate Life which we plead in the Litany when we pray, "By Thy Baptism, Fasting and Temptation; by Thine Agony and Bloody Sweat; by Thy Cross and Passion, by Thy precious Death and Burial, Good Lord, deliver us." These are the mysteries which more particularly belong to the Lenten season. They will furnish us with suitable subjects for meditation on the six Fridays before Holy Week.

What do we mean by these "obsecrations" as they are called? Four leading thoughts there are in such pleadings:

1. First we ask of our Lord that it may not be in vain, all that He has done and suffered for us; that we may not resist such attraction, or thwart such love; that souls may indeed be won, who are thus drawn with the cords of a man, with the bands of love.

2. Then such petitions are an appeal to His sympathy. We remind our Lord of the experiences of His earthly life and beg Him to hallow the like events and associations in our lives; to help and deliver us in similar trials and circumstances.

3. We call forth the special grace that belongs to each mystery. Every mystery of our Lord's Incarnate Life has its counterpart in the spiritual life of the faithful. For us He was born, that we might be reborn in Him; for us He died, that we with Him might die to sin and self; for us He rose again, that with Him we might rise to newness of life; for us in our nature He ascended into heaven, that we in heart and mind might thither ascend and with Him continually dwell. You will remember how favorite a theme this is in St. Paul's Epistles, how it gives the key to many of our Prayer Book collects, for instance, to those for Christmas Day and the Circumcision, for the Purification and Annunciation, for Easter Even and Ascension Day.

4. And lastly, we pray we may follow the example of moral virtue which He in each mystery sets before us, of humility or penitence, of patience or of prayer.

One or other of these thoughts we shall naturally dwell on more particularly in considering the different mysteries.

One consideration in connection with all these pleadings I would suggest. There is an old saying, *Lex orandi lex credendi*, "the rule of prayer is the rule of faith." As the Church prays, so she believes. We may gather the belief of the Christian society not only from her creeds and dogmatic expositions, but also from her liturgies, and the devotional language she employs on her knees.

If Jesus our Lord were in His inmost being less than Very God, if He were a mere man, however highly endowed, or the highest among the heavenly intelligences, the chief of all created beings, such language as that of our Litany would be impossible and unintelligible. We should neither address Him in that case on our knees in the same way that we address God the Father, as a king from Him the very same blessings, both spiritual and temporal, that we ask from the Father—as throughout the Litany we do; nor would such addresses as these pleadings have any force whatever. Imagine such addresses to the greatest of heroes, the wisest of sages, the noblest of saints! Their impiety would only be equalled by their grotesqueness. The language that we use quite naturally to our Lord Jesus Christ, which it would be impossible to address to any created person, shows at once the unique position He holds in the scale of being. Events in the lives of mere human persons become mysteries in the Incarnate Life of the Eternal Son of God. They are the human acts of the Eternal Word, and thus have a wide-reaching significance, a secret inner meaning.

What then, was the mystery of His Baptism? In what sense do we pray, "By Thy Baptism, good Lord, deliver us"? Consider (1) the moral virtue, (2) the sacramental grace.

1. Well might John the Baptist, the preacher of repentance, shrink back as he saw Jesus coming among the crowd of penitents to receive Baptism at his hand, the rite that told of the need of cleansing, while of course, unlike the Christian sacrament of Baptism, it was a mere external symbol, having no corresponding and accompanying inner spiritual grace. "I have need to be baptized of Thee," he cried, "and comest Thou to me?" "Suffer it to be so," our Lord replied, "thus it becometh us to fulfil all righteousness." He would honor His Father's ordinance, He would enter on His public ministry with the recognition of the Forerunner. And while Himself personally sinless, He comes as the representative of the sinful race, "in the likeness of sinful flesh," to bear our shame, to do penance for our sins. As at the Circumcision the spotless Infant "conceived by the Holy Ghost, born of the Virgin Mary," subjected to the rite which was a badge of sin, so at His Baptism, as in His Passion, He is numbered "among the transgressors," our Leader and our Representative, "the Son of Man," in Whom all the experiences of the human family are by a wondrous sympathy recapitulated.

Does not our Lord's Baptism shame our refusal to bear shame, to acknowledge a fault, to confess our sins, to avow ourselves in error? Does it not reprove our self-will in rejecting means of grace, of whatever kind, which He has ordained for cleansing, strengthening, discipline?

By Thy Baptism, teach me, O Lord, humility, obedience, penitence.

2. "By His Baptism in the river Jordan" our Lord, as the Prayer Book says, "sanctified the element of water to the mystical washing away of sin." He received not cleansing, but He imparted a cleansing efficacy to the rite for us. All that was outwardly manifested to the senses at His Baptism is really true in the spiritual sphere at every administration of Christian Baptism. The opened heavens, the descending Spirit, the voice of the Eternal Father, all belong to the Baptism of every child or adult into His mystical Body. Each baptized person is made a member of Christ, and as such a child of God, and an inheritor

of the Kingdom by virtue of the new birth of water and the Spirit.

This, my brethren, is the grace we have received in our Baptism. Now note the sequence of mysteries in our Lord's Life. What precedes the Baptism? What follows it? The proclamation, "This is My Beloved Son, in Whom I am well pleased," came at the close of the hidden life, before a single miracle was wrought, a single parable spoken, a single sermon preached, a single disciple won. It acknowledged Him for what He was rather than for what He had done. It is what we are, not what we have; what we are, not what we do, that is of real importance, and affects our standing before God. Remember it if you have but few talents, and small opportunity, as it seems, for exerting influence, if you are laid by through sickness or some other cause from many privileges or helps that you value. If you are true to the duties that God appoints, in the exercise of the gifts He bestows, in corresponding with His will for you, you shall share in Christ's acceptance. And what follows? After the proclamation, "This is My Beloved Son," then the withdrawal into the wilderness for prayer and spiritual exercises, for struggle with the Evil One, and then the going forth to His public ministry. Note the order, my brethren. After gifts of grace there must be prayer and communion with God for their real appropriation. Think in Lent what God has done for you, what He has said to you; pray over these things. How do I stand before Him? Then in the strength of what we have seen and heard we are to go forth to do battle with evil, first within ourselves, and then around us. Reform, like charity, must begin at home. But neither must end there. They must expand in ever-widening circles. "For their sakes I sanctify myself."

One word more. The proclamation, "This is My beloved Son," is made at our Baptism. Then we are taken into fellowship with Christ, and are "accepted in Him, the Beloved." But the new life which is then implanted in us in germ, is to be developed. The heavens are opened above us, but we are not yet inside. By the aid of the Spirit Who has come to dwell within us we are to climb the heavenly stairway, which is none other than Christ Himself, into Whose likeness we are to grow more and more, until we attain to the fulness of the stature of the measure of Christ, to a perfect man in Christ Jesus. Then shall the old proclamation be repeated with a fuller, grander meaning, "This is My beloved Son in whom I am well pleased."

By Thy Baptism Thou hast given grace to my Baptism. O Lord, grant me to stir up the gift that is in me that I may live worthy of my heavenly vocation.

LYRICS OF THE LIVING CHURCH.

Arrangements have been made with Messrs. A. C. McClurg & Co., Chicago, for the publication of the poems selected from the first ten volumes of THE LIVING CHURCH. It will not be possible to have the book on sale for the Easter trade; it may be expected soon after. The editor would like to give the names in full, of all the contributors, and will do so where permission can be obtained. Names for the following contributors have not yet been supplied:

A. The Sister's Vow.
C. H. B. Ask and it shall be given.
E. C. B. It is the Lord's Passover.
A. C. Cleanse us, O Lord.
A. L. C. Watch.
Grace C. An Autumn Voice.
N. F. A Sonnet.
C. J. G. Good Lord, deliver us.
L. A Noble Ride.
Marah. The Lord's Day.
M. M. To my Calendar.
R. H. G. O. Gordon.
P. Mary's Birthday.
I. W. P. He giveth Snow like Wool.
J. W. P. The Changing Leaf.
A. B. P. The Sculptor.
E. S. The Dove that returned no more, etc.
L. S. Advent.
L. D. S. Lent. etc.
A. V. B. S. A Thought.
L. P. S. A Thanksgiving.
E. H. T. Easter Even.
E. M. W. Grant us Thy Peace.
F. R. W. The Old Year.
H. B. W. Golden Rod.

The price of the book, which will be about 300 pages, profusely illustrated from drawings by Mr. J. H. Gratacap, New York, will be $1.50. Contributors to its pages are entitled to the publisher's trade discount of one-third with postage added. Orders may be forwarded at any time, and in these should be stated the fact that the writer is a contributor. Other orders for the book received at this office will be filled at the regular price, *postpaid.*

PERSONAL MENTION

The address of the Rev. F. W. Henry after the 1st of March, will be Greeley, Colo.

The Rev. Louis Zahner, S. T. D., of All Saints' church, Omaha, has become rector of St. Mark's church, Adams, Mass.

The Rev. Joseph Wakazoo's address is Linnell P. O., Becker Co., Minnesota.

The Rev. L. W. Applegate has resigned Christ church, Streator, Ill., and accepted charge of St. James' church, Fairhaven, Washington, and has entered upon his duties.

The Rev. C. T. Brady, formerly of Crete, Nebr., having accepted a call to Calvary church, Sedalia, Mo., requests that all mail be addressed him at that point in future.

The Rev. Wm. F. Mayo, formerly of St. George's church, Macomb, Ill., has accepted his election to the rectorship of the church of the Good Shepherd, Quincy, and has commenced his work in the parish.

The Rev. Alfred W. Griffin has accepted the rectorship of St. Paul's church, Plymouth, Wis., and will enter into residence immediately.

The Rev. B. F. Miller, of Logansport, Ind., has accepted the rectorship of St. Mary's, Tower, Minn.

The Rev. F. M. Weddell, of Crookston, Minn., has accepted the rectorship of the Nativity, Wells, Minn.

The Rev. Thos. J. Glyn has taken charge of the mission at Santa Fe, New Mexico. Address accordingly.

The Rev. L. E. Johnston, secretary of diocese of Springfield, has accepted call to Holy Trinity church, Danville, Ill., and all communications should be directed to him at Danville after March 5.

TO CORRESPONDENTS.

E. S. C.—We know of none better for lay reading than a "A Series of Plain Sermons for the Christian Year," published by the S. P. C. K. New York: Messrs. E. & J. B. Young & Co. The books are not expensive.

MRS. S. S. A—The Magazine of American History is published at 743 Broadway, New York City.

W. W. F.—The bride should be at the left hand of the bridegroom.

F. M.—There are several Church histories, Cutt's Turning Points, Bishop Leonard's Church History, Dr. Mahan's History. A large work is Robertson's. Send to any Church bookseller for catalogue. The prices are marked.

R. R. G.—We have no knowledge of receiving any stamps with your communication. We might say now, to save you further trouble, that we do not intend to publish anything from you, and it is useless to waste your postage and burden our waste basket with your diatribes.

UNKNOWN FRIEND.—Mark the article to which you wish to call attention. We have not time to wade through a paper to find out why it was sent.

ORDINATIONS.

During the Quiet Day services held in St. John's church, Ionia, Western Michigan, on Wednesday, Feb. 4th, the Rev. Martin Damer, was advanced to the priesthood, The Rev. Sherwood Roosevelt presented the candidate. The following presbyters joined with Bishop Gillespie in the laying on of hands: The Rev. Messrs. W. H. Van Antwerp, D.D., A. E. Wells, Sherwood Roosevelt, and W. W. Walsh. The Rev. Marcus H. Martin, of Charlotte, preached a powerful sermon from St. John vii: 17, and feelingly addressed the candidate. The Rev. Mr. Damer is missionary at Ludington.

Bishop H. C. Potter ordained the Rev. John E. Cookman, D. D., to the priesthood, and Ralph H. Baldwin to the diaconate, at Christ church, Riverdale, New York, on Sunday morning, Feb 15th Dr. Cookman was presented by the Rev. G. A. Wildes, D.D., rector of the parish, and Mr. Baldwin was presented by the Ven. H. L. Ziegenfuss, S. T. D., archdeacon of Dutchess. The Bishop preached the sermon.

On the first Sunday in Lent, the Bishop of New York held an Ember ordination at Christ church, Riverdale. The Rev. Dr. John E. Cookman, deacon, who sometime since left the ministry of the Methodists to enter the Church, was ordained to the priesthood.

Ember Day, Feb. 18th, Bishop Whitaker held an ordination in the chapel of the Philadelphia Divinity School, when the Rev. Prof. Gould and the Rev. Johnson Hubbell were advanced to the priesthood. The sermon was preached by the Rev. Dr. Watson.

Bishop Scarborough admitted Mr. Edward Robert Baxter to the diaconate at the church of Our Saviour, South Camden, N. J., on Wednesday in Ember Week, Feb. 18, 1891.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

THE regular monthly meeting of the Board of Lady Managers of the "Church Home for Aged Persons" will be held in the parlors of the Church Club, 103 Adams st, (elevator), on Tuesday, March 3rd, at 10:30 A. M. JOSEPHINE S. WELLS, Secretary.

All are invited to help in the Children's Lenten Offering and to join in singing the hymn, "Tell it out" at the Easter Festivals. Words and music are printed as the frontispiece of the March *Spirit of Missoins.* Five copies of the music will be sent to any rector or Sunday school superintendent upon application to 22 Bible House, New York.

OBITUARY.

MOWER.—Entered into rest the Rev. B. F. Mower, rector of Trinity church, Florence, Alabama, Feb. 15th, 1891.

PILCHER.—Entered into eternal life, Feb. 22nd, Henry Pilcher of Louisville, Ky. Born in Dover, England. Age 63 years.

BUTTERFIELD.—Entered into Rest, in the Communion of the Holy Catholic Church, at Tullahoma, Tenn., on Feb. 5th, 1891, Jennet Butterfield, widow of Henry Butterfield. "Make her to be numbered with Thy saints in glory everlasting."

APPEALS.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $392 received to date.

W. S. SAYRES, General Secretary.

Broken Bow, Neb., Feb 16, 1891.

THE Order of Brothers of Nazareth (incorporated), earnestly appeal to Churchmen and others interested in charitable work, for funds to aid them in placing permanent buildings upon land recently given to them; $35,000 is needed to erect a house for the Brothers, a Home for Consumptive Boys, a building for educational and industrial training for boys, and a chapel.

Brother Gilbert, Superior of the Brotherhood, 521 East 120th st., New York, will gladly furnish all further information desired.

Visitor—The Rt. Rev. H. C. Potter, D. D., LL. D.

Treasurer—Mr. Edw'd P. Steers, President Twelfth Ward Bank, 153 East 125th st.

Assistant Treasurer—Brother Gilbert, Superior O. B. N., 521 East 120th st.

Finance Committee—Mr. Donald McLean, Attorney and Counsellor-at-law, 170 Broadway: Mr. V. M. Davis, Assistant District Attorney, 32 Chambers st., 109 West 129th st.

TO THE WISE-HEARTED IN THE CHURCH EVERYWHERE.

Funds are required for German work in the diocese of Milwaukee. The centre of the work will be the cathedral, and a strict account will be rendered through this paper for all money received and disbursed. Wisconsin is the German State, and the time is ripe for great results to answer earnest labor. The new edition of the German Prayer Book has been received with great favor. We need stipends for missionaries.

G. MOTT WILLIAMS,
Dean of All Saints' Cathedral.

Approved by me,
C. F. KNIGHT,
Bishop of Milwaukee.

Acknowledged: M. N. W., $50; Newton, Mass., $1; T. W., Riverton, Conn, $5. Total $56.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored. Remittances should be made payable to MR GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

CHURCH CHOIR GUILD.

(American Church Branch.)

FOR the rev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

ACKNOWLEDGEMENTS

FROM Ladies' Guild of Superior, Wis., $6.50, for the Rev. J. J. Enmegahbowh's church at White Earth, Minn.

WARNING.

Brethren of the clergy are warned not to place any confidence in a certain Jew giving the name S. Kramer, who professes to be a converted Rabbi, and desirous of securing employment while preparing for Baptism in the Church. He shows a diploma from the University of Krakow, and testimonials from presidents of congregations he claims to have served, some of them as recent as Nov. 24th, 1890. His story is most interesting, ingeniously planned, and skillfully told, but I know him to be utterly unworthy of belief. He should be handed over to the police authority. GEO. P. TORRENCE.
Rector of St. James' church, Zanesville, Ohio.

MISCELLANEOUS.

SILVERY Moss, Spanish Moss, Mistletoe, and Holly leaves. Send half a dozen stamps for postage, and you will receive a 12 oz. roll; or 4 lb. package, for 64 cts. in stamps. Address MRS. F. A. WARNER, St. Nicholas, Florida.

TWO nursing Sisters of the Holy Rood, Middlesboro, Yorkshire, lately from England to take up work in Canada, will be glad to hear from any place where their services are needed. Apply to SISTER MARGARET, St. Margaret's Hall, Halifax, Nova Scotia.

YOUNG lady desires position as French teacher or governess in ome institution or private family Best of references given and required. Address, T. M., P. O. Box 145, Hamilton, Ill.

ENGLISH organist and choirmaster desires an appointment at once. Vested choir. Thoroughly experienced in the training of boys' voices. Cathedral trained. References and testimonials. Address ENGLISH ORGANIST, care LIVING CHURCH.

A YOUNG active clergyman, now rector of a parish of 160 communicants, desires a parish east. Acceptable preacher and Sunday school worker. Address "RECTOR," care THE LIVING CHURCH.

WANTED.—An efficient organist and choirmaster for St. John's cathedral, Quincy, Ill. Vested choir. References required. Address H. A. WILLIAMSON.

WANTED.—A home in a refined family as housekeeper, companion, or to take care of an invalid, at a reasonable salary. References exchanged. Address H., 505 Ohio Levee, Cairo, Ill.

FOR SALE.—Very successful Church School for girls. Rare chance to right party. Must take possession at once. $1,000 cash required. Address at once "A.," care LIVING CHURCH.

ORGANIST and choirmaster of St. Paul's church, Chicago, ex-organist to the Chicago Diocesan Choir Association, desires re-engagement where Church music receives especial attention. Chicago or large eastern city preferred. Churchman. First-class solo organist and accompanist. References unexceptionable. FRED A. SELF, 5423 Monroe ave., Chicago.

A YOUNG priest, unmarried, preaches fluently in English and German, university graduate in medicine, desires work in a parish where these qualifications might be used to advantage. High references. Address "M. D.," care LIVING CHURCH.

WANTED.—In a Church school, for the next academic year, beginning Sept., 1891, a master to conduct the Military Department and teach English branches. Must be a communicant. One preferred who can play cabinet organ and lead the singing in the school services. Address "HEADMASTER," care of THE LIVING CHURCH.

WANTED.—The following diocesan journals to complete files: Albany, 1888; Alabama, 1887; Kentucky, 1889; Minnesota, 1883; Nebraska, 1884; North California, 1886', 87, '88; Ohio. 1885, '87, '88; Texas, (North), 1888, 89, '90; Texas, 1884, '85, '86, '88; Vermont, 1890. Please forward to the REV. E. H. RUDD, secretary, Knoxville, Ill.

RE-ENGAGEMENT desired as organist and choirmaster by experienced young man. Good references, moderate salary. Give particulars. Address "C," care THE LIVING CHURCH.

A CULTIVATED organist and choirmaster of 15 years, (English and American) experience desires an appointment. References and testimonials. "ORGANIST," 830 Warren ave., Chicago, Ill.

AN American organist, of long experience with both chorus and vested choir, desires an engagement after Easter. Churchman; communicant; best of references. Correspondence invited. Address A. M., care this office.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M.D., manager.

A WINTER PARADISE.

At the very time when the people living east of the Rocky Mountains are having their most disagreeable weather—February, March, and April—California is reveling in her most delightful season. The harvesting of the orange crop, the plains and hills ablaze with wild flowers, the fruit-trees in riotous bloom, all the flower gardens aglow with roses, the fine balmy days and delicious ocean breezes, all combine to make a picture the charms of which cannot be equaled in all the world. The number and variety of the hot and cold mineral springs are not equalled by the whole of Europe put together, for in California there is a natural remedy or relief for every ailment. Even the bare fact of being in California, among a people so hearty and prosperous, and amid scenes and conditions so novel and beautiful and winsome, cheers the heart, stimulates the mind, and brings new vigor to the body. One may go to California by New Orleans and the "Sunset Route," or by Salt Lake and the Ogden Route, the favorite line with a dining car service equal to that of any first-class line in the country, or by Portland, Or., and the "Shasta Route." Any desired information will be furnished by the following agents of the Southern Pacific Company: T. H. Goodman, Gen. Pass. & Tkt. Agt., San Francisco, Cal.; T. Hawley, Asst. Gen. Traffic Mgr., 343 Broadway, New York, N. Y.; W. G. Nelmyar, Gen. Western Agent, 204 Clark Street, Chicago, Ill.

CHOIR AND STUDY.

CALENDAR—MARCH, 1891.

1.	3rd Sunday in Lent.	Violet
8	4th Sunday in Lent.	Violet
15.	5th (Passion) Sunday in Lent.	Violet
22.	6th (Palm) Sunday in Lent.	Violet
23.	MONDAY BEFORE EASTER.	
24.	TUESDAY BEFORE EASTER.	
25.	WEDNESDAY BEFORE EASTER. ANNUNCIATION B. V. M.	
26.	MAUNDY THURSDAY.	
27.	GOOD FRIDAY,	Black
28.	EASTER EVEN. Violet (White at Evensong.)	
29.	EASTER DAY.	White.
30.	MONDAY IN EASTER	
31.	TUESDAY IN EASTER.	

CHORAL DIRECTORY.

THIRD SUNDAY IN LENT.

ST. BARTHOLOMEW'S, New York, quartette and chorus, Richard H. Warren, organist. Special musical service at 4 P. M. Processional hymn 497, Horatio W. Parker. Psalter, plainsong; *Magnificat* and *Nunc Dimittis*, Dr. Mann in Ab; anthems, I, "God's time is best," "Into Thy hands I commend my spirit," "Thou shalt be with Me in Paradise," "In joy and peace I pass away," J. S. Bach: II. "Gallia," Gounod; III. offertory anthem, "King of Majesty tremendous," (*Mors et Vita*), Gounod; processional: "Now the day is over," H. de Koven Rider. The choir will be augmented from the Church Choral Society; also by the choir of the church of the Holy Trinity, Madison ave., organist, Horatio W. Parker.

CHURCH OF THE HOLY TRINITY, Lenox ave., New York, quartette and chorus, F. T. Southwick, organist. Canticles, Gregorian; *Te Deum*, Dykes in F; offertory, *Agnus Dei*, (Requiem Mass) Verdi. P.M.: Monthly Special Service: Psalter, anglican; Canticles, Gounod in E; anthem, The *Stabat Mater*, Rossini; offertory, "He was despised" (The Messiah), Handel.

ST. PETER'S CHURCH, Morristown, N. J., vested, Alfred S. Baker, organist. Canticles, Gregorian; *Benedicite*, Best in C; Introit, "Jesu, Word of God Incarnate," Gounod; Communion Service, Tours in C; offertory, "O Saviour of the world," Dr. Goss. P. M.: Canticles, Garrett in F; anthem, "By the waters of Babylon," Dr. Boyce.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. de Koven Rider, organist. *Kyrie* and *Sanctus*, *Missa de Angelis*: offertory anthem, aria, "For my soul thirsteth for God;" chorus, "Why, my soul, art thou so vexed," (from the 42nd Psalm), Mendelssohn; ablution, *Nunc Dimittis*, Gregorian. P. M.: Canticles, Gregorian; offertory anthem, "When Thou comest to the judgment," Rossini.

The Chicago Diocesan Choir Association has already announced its Third Annual Festival, which is set down for May 20, Wednesday evening, at the Auditorium. The order of the day runs something like this: 11 A. M.—Full choral celebration of the Holy Eucharist at St. James' church. Communion service, Haynes in E flat. The service will be sung by the united choirs of St. James' and Grace churches. Sermon by the Bishop of Chicago. 1 P.M.—Reunion and banquet of the clergy and choirs at Battery D. 7:45 P.M.—Choir festival of sacred music at the Auditorium. About thirty choirs are already enrolled, and the number of choralists to date, exceeds 1,250. Some of the officers of the Association are, the Bishop of Chicago, patron; the Rev. W. H. Moore, president; the Rev. J. H. Knowles, precentor; Mr. Henry B. Roney, choir-master; and Mr. C. E Reynolds, organist. The festival book bears the imprint of Clayton F. Summy, and the contents, with a predominating flavor of Handel, are scholarly and beautifully contrasted.

Such a mammoth event is unique in the history of choral art in this country. Perhaps as great a number of adult singers has been assembled, again and again; but never before such an enormous mass of boy-choristers. The movement in favor of vested choirs has taken hold of our northwestern churches with the energy of a prairie conflagration, and threatens to make a clean sweep of it. It is a splendid enthusiasm, and it can plead a thousand things in its own behalf. The capacities of western enterprise for assimilation and fundamental readjustments are proverbial the world over. The parable was told, once for all, in the great conflagration, and its almost miraculous renaissance. While this passing of old choral organizations is swift and widespread, gathering up the valuable men, and bringing in and up hundreds of lads, the temporary loss of the hundreds of devoted and very valuable women-choristers must, meanwhile, be deplored. There is a devout and well-seasoned eclecticism that pleads more and more earnestly for the replacement of women in the ranks of the choralists. The ideal that permanently shuts women out of sanctuary worship and hushes her voice when it, more persuasively than the lark, "at heaven's gate sings," is incomplete and rashly injurious. The irresistible spirit of latter-day civilization is against it. Christianity itself has become largely woman's Christianity, because of men's apostasy and desertion. Women make up two-thirds of our congregations; literally support all daily services; do the hard evangelic works of mercy for sick and suffering, poor and outcasts; keep alive the fires of devout enthusiasm; hold up the hands of the clergy, and cheer the hearts and minister to the wants of missionaries all over the world. Women, too, for the most part, sing from the heart, as well as the understanding. Not only do all the equities and exigencies of Church life vindicate woman's participation in her worshipful offices, but unquestionably do the higher sanctions of consummate choral art demand it. There is no conceivable sufficient substitute for woman's voice in the masterpieces of choral art. And in this splendid illustration of worshipful music, in the coming May, ("the month of Mary," woman's month in all ancient liturgic courtesies and deference!) who shall presume to deny that a supplemental chorus of 200 women sopranos, with 100 altos, would perfect an *ensemble* which elsewise will remain disappointing.

All congratulations are nevertheless due this noble enthusiasm, which this great choral uprising represents. It assures for the Church in coming generations, well-filled ranks of educated bassos, tenors, directors, choir-masters, and helpful laymen; and better than all, if the work is wisely and truly done, of sincerely religious men, in tune with the highest suggestions of liturgic worship. The preliminary work and preparation are in wise, well-practiced hands, and there are all possible guarantees for thorough training and mastery of the assigned numbers. Fortunately they are interspersed with inspiriting solos, and addresses from which much is expected. Then the great Auditorium, the greater organ, with the accumulating *esprit de corps* of the occasion, must be counted on for strong reinforcements. If this huge enterprise were announced for New York, it must be confessed that its failure would seem inevitable, and there is no other Church centre where a vested choir, of such bewildering proportions, could be assembled; besides, the complete unification, and subordination, and co-operative devotion, indispensable to the successful fruition of such an event, are, unhappily, at present, out of the question in New York. These conditions, on the other hand, seem to culminate, under the most hopeful conjunction, in Chicago There can, therefore, be no doubt of a cheering and signal success on the 20th of May; an event likely to challenge the critical attention of musical people, the country over.

"The Star of Bethlehem" is the title of a sacred cantata, written by D. B. MacLeod, organist and choirmaster of St. Paul's choir, Washington, D. C., to a libretto composed by his sister, Miss Lily MacLeod. The work was performed in St. Paul's, Jan. 21st, P. M., the vested choir assisted by eminent soloists, an orchestra of some 15 pieces supplementing the organ. It is impossible to offer a critical analysis of an important work like this, covering 34 pages, and abounding in chorus, solo, and instrumental contrasts of a striking character. The text is incomparably in advance of the conventional librettist, is mellifluous, poetic, and exceedingly Churchly in spirit. The composer evinces decided versatility, originality, a mature knowledge of choral and vocal effects, and, better than all, is filled with earnest and unmistakably religious inspirations. It is not rash to add that Mr. MacLeod's work is too valuable to lie unknown, in manuscript, and should be given to the public in available form.

On dit that Dr. Gower, Oxon, organist and choirmaster at the Denver cathedral, Colorado, contemplates the publication of a music periodical. There is no more accomplished expositor of the best Anglican learning to be found among the rapidly-growing number of our accomplished English "degree" musicians. If he were only nearer the great Church centres! But perhaps it is a rash thing to-day to say where and what these are.

The recent decease of Niels W. Gade removes one of our loveliest and brightest composers. His genius has been felt, like the fragrance of trailing arbutus, or the stellar grace of the edelweiss, in the programmes of our nobler concerts, and in our choral festivals, for more than a generation. Distinctly a genius, fashioned under those arctic inspirations that have given to the world ,Fredericka Bremer, Thorwaldsen, Ibsen, Swendsen, Jenny Lind, and Christine Nilsson, Gade has greatly enriched, and permanently, our world of tonal grace and beauty, and will find an abiding place very near his beloved master, Mendelssohn, "the happy."

Apropos of a recent glimpse of Boston, not a little is going on in the church of the Advent, of extra-parochial interest. Things are not standing still since the new rector's accession. Mr. Frisbie finds enough outlined and unfinished work to do; and the Bishop of Fond du Lac, whose family-ties are long-rooted in Boston, may see it moving on to graceful completion. His brother-in-law, Mr. Minot, has contributed three very beautiful "Advent" windows for the sanctuary walls of the apse, the middle one having for its subject, the second coming of our Blessed Lord surrounded by a cloud of cherubic heads; and the others, the four archangels, attending. Two vacant side windows remain to be provided. At the foot of the north aisle an important "Nativity" window has recently been placed by the Sturges family, in commemoration of the late Mrs. Hunnewell. It consists of a higher central, with two side lights. a most devout epitome of the Incarnation theme, "Annunciation," "Nativity," "Adoration," grouped about the central figure of the Blessed Virgin and the Child Jesus. All these new windows are pure and lovely in design, and from the London house of Clayton & Bell. The new Sunday school annex, *a-la-chapelle*, opening into the lower end of the nave, south side, with two broad arches, is nearly completed, after the original Sturges plans, another gift by Mr. Francis Hunnewell, memorial of his deceased wife; while yet another important gift, a new and Churchly baptistry, is provided by the Bigelow family. This parish, already enriched by very rare and beautiful embroideries from the East Grinstead Sisters, as well as the Advent Sisterhood of the Nativity, is continually receiving additions from the Advent Guild of St. Mary. It having, of late, adopted the Sarum "use" and colors, new Eucharistic and altar vestments have been produced by this indefatigable guild, of singular ecclesiologic beauty and loveliness. The chasuble (deep red), worn at the High Celebration, was a masterpiece of symbolic ecclesiastical art.

A new and important organ has been placed in the chancel of Grace church, Utica, N. Y., under the planning of Mr. J. Frank Day. Unhappily, and as it occurs to us, very unjustly, the name of the builder does not appear, an omission painfully frequent in the description of new and important churches, as well as of new and important organs. Such artificers, sound and helpful, should never be kept in the dark. The "opening exhibition," and there is unhappily no more savory term for such inevitable and necessary occasions, was enriched by the admirable art of Mr. Clarence Eddy of Chicago, organist of the Auditorium. The new organ has 2,792 pipes; 41 "stop" registers, five of which are "16 ft.," and 59 stops inclusive, in the three manuals, 58 notes and pedals, 30 notes.

New York Church Organ Recitals, open to the public without charge, are among the better recreations accessible, especially during Lent. Several of these in carefully selected series, have been given during past seasons. Among the most interesting at present are those given weekly by Samuel Warren, organist of Grace church, and Gerrit Smith, organist of the South church. Comparatively few people have known of these recitals, and for the most part the attendance has not been large. It certainly seems singular that New Yorkers who will spend time and money to hear the celebrated organ recitals at the cathedrals of Lucerne and Freiburg in Swit-

zerland, both of which churches are inferior to our own Grace church, will pass unheeding by the Gothic portal of the empty church, from which issue the strains of one of the most beautiful organs in the world, played by one of the most skillful artists. A prophet hath not honor in his own country. Even in Freiburg and Lucerne one seldom sees at the organ recitals the faces of the townsmen among those of many nations and races that assemble there. Lack of knowledge that these recitals are being held, doubtless keeps many away who would gladly be present. Mr. Warren's recitals are on Thursdays at 3 o'clock in the afternoon, Mr. Smith gives his recitals on Monday afternoons at 3 o'clock, and is always assisted by a vocal soloist. A great deal of time is spent by the organists in preparation for them, and they are well worthy encouragement if only for the sake of art.

MAGAZINES AND REVIEWS.

The Contemporary (Leonard Scott Co.) is filled with valuable papers, some of them exceptionally important, *e. g.*, The "title-page" article, "The Ethics of Wine-Drinking and Tobacco-Smoking," by Count Leo Tolstoi. His earnestness almost reaches vehemence, and no Christian man will hastily reject his conclusions. This double drain upon both the physical and spiritual resources of civilization cannot possibly be exaggerated. It is hardly necessary to the cogency of his argument, even, that he should repeat the well-known saying that "in England one-eighth of the entire population devote all their lives to the manufacture of these stupefying stimulants;" and that, in order that tobacco, wine, hasheesh, opium (and all spirituous intoxicants?) may be produced in sufficient quantities to keep pace with the present rate of consumption, millions and millions of the best soil, among populations sorely in need of land, are set apart for their cultivation and production. The writer touches the issue more vitally when he establishes the deteriorating effect of these vicious and wasteful indulgences, not only upon health and wealth, but upon conscience and conduct. Dr. Edward L. Freeman traverses Mr. Clark's paper on "The Public Landed Endowments of the Church," bitterly hostile to the establishment, and in avowed furtherance of its overthrow and final spoliation, establishing with irresistible demonstration the legitimacy and finality of the ancient ecclesiastical endowments, laying bare from age to age their immunities, as imbedded in constitutional guarantees. Besides, Mr. Clark is detected in such an ignorant and blundering sophistication of annals and documents as utterly to invalidate the conclusions he attempts to formulate. Clearly, disestablishment need not be apprehended from that quarter. Principal Fairbairn contributes a very strong, closely-reasoned, and admirably-tempered paper on "Anglo-Catholicism and the Church." While it is distinctly hostile to the Ultra-Montane type of ecclesiasticism, which is not caricatured nor rudely handled, its vindication of the royal priesthood of believers, of Christ's people, as constituting the chosen generation, is hearty and conclusive. Catholic Churchmen will find the paper not only a model of controversial writing, but that it floods not a few vexed questions with scriptural and exegetical illustration. Principal Fairbairn is one of those richly-furnished scholars on the "Independent" side of ecclesiastical questions that cannot be prudently ignored. Readers of leisure will do well to go through the number.

The Cosmopolitan Monthly, New York, should have received the credit of the recent "100,000 edition," already in its second year's existence, erroneously and inadvertently attributed to *The Contemporary* in our review of "Periodical Literature," three weeks ago. There is an unfailing persistency in editorial enterprise, evidenced by the selection of fresh, striking topics, vigorously treated, agreeably contrasted, and not over-long, that keep the popular interest on the alert. The current number is right to the point. It covers a wide range of subjects, admirably and entertainingly. The photogravures supplement the text, without overloading it. There is not a dull or common-place paper to be found in the table of contents, although they are necessarily of unequal value. Nine of them are of broad and general interest. *The Cosmopolitan* possesses unusual elements of a steady and wholesome popularity.

For Notice of other Magazines and Books, see p. 787.

THE VACATION CLUB.

BY ADA J. TODD, PH. D.

III.—THE FLOWERS.

"All off for the glen!" cried Will Bentley, as the next club morning dawned brightly. There was great haste after breakfast to get magnifiers, knives, baskets, and collecting boxes, while Mrs. Harrison packed a bountiful luncheon.

"What is it to-day, Miss Lacey?" said Frank; but Bess quickly replied:

"She said we might take Botany, next time."

"Yes," said Miss Lacey, "you may all gather botanical specimens until noon, wherever you can find them, on the way, and in the glen. Pick anything in flower, whether it is pretty or not, for sometimes the homeliest flowers are most interesting. Get the fruit, too, if you can, and the root, and make a note of the conditions under which the plant grew; as the soil, sunny or shady, wet or dry, etc. At noon, John will blow the horn, and we will all meet at the spot chosen for dinner, and after that has been disposed of satisfactorily, I will talk to you about the flowers you have collected. How many different ones do you think we shall find, Grace?"

"Oh, fifty!" said Grace, thinking she would make the number as large as possible, and the others laughed as if she had even exceeded the bounds of possibility.

"You laugh," said Miss Lacey, "but a certain naturalist reports that he found a piece of turf, three feet by four, supporting twenty species of plants, and these belonged to eighteen genera and eight orders. Surely in the space we are to search over, we ought to find fifty in blossom. But we will postpone further talk until the appointed time."

So the roadside became the object of close attention from ten pairs of bright eyes, and it was evident little would escape notice, whether flower or stone, for the previous lesson on Earth-formation had not been in vain, and even yesterday's tennis tournament had not been sufficient to efface it.

Having arrived at the glen, they selected for their dining-room a mossy cliff under a group of pine trees, whose fallen needles made a soft and fragrant carpet. Below, the white road wound, and the little river made music over its pebbly path. Soon there was a sound of merry voices in all directions, with exclamations of wonder at the different specimens or beautiful views, and Miss Lacey found constant use for the little kodak she had brought, on whose sensitive roll she was laying up souvenirs to cheer the wintry hours.

After they had fully equaled Mrs. Harrison's expectations in the way of dinner, and Bess had narrated her misfortune in tumbling into the river while reaching for a fine specimen, and Will had displayed the garnet crystals dug from a neighboring cliff, they all sat around a knoll whereon were heaped the general collections of the day. Everything was *en masse*, but Miss Lacey undauntedly proceeded to bring order out of chaos, and to identify the helpless natives of the glen.

"In the first place," she said, "flowers are divided into flowering or flowerless plants, according to appearance; in reality, there are no flowerless plants, but some have their flowers concealed, and for that reason are called cryptogamous. We have none here, excepting the ferns, and we will put them aside for the present. The flowering plants, or the phænogams, are divided into exogens or endogens, according to the growth of the stem and the veining of the leaves. The former are net-veined, like this, and the latter parallel-veined, like cornstalks and all lilies. You may separate these phænogamia into two branches, if you please. Note the leaves carefully."

After some use of the magnifying glass, and some assistance from Miss Lacey, this was accomplished, and she went on:

"Now we will take the exogens, and divide them into classes. But, first, that you may do this correctly, I must explain the parts of the flower, and this Live-forever will do for a typical flower, as it is as nearly perfect as any that grows here. It has four sets of organs. First, on the outside, the sepals, which together make the calyx which is generally of a green color. Then the petals making the corolla, generally bright-colored, and what most people call the flower, although it is not essential to it. Both these, or the calyx, if only one is present, make the perianth, or the part around the true flower, which consists of the two inner whorls. Sometimes the perianth is entirely wanting. The stamens—this row of yellow-tipped bodies—consist of the anther, which is the yellow tip, and holds pollen and the yellow filament which supports it. The pistils are in the center, the lowest part is the ovary, the top the stigma, and the middle part is called the 'style.' The stamens and pistils are essential for the fruit, which is the object of the flower's existence, but sometimes they are in separate flowers, as in the begonia, or even in separate plants, as in most willows. If the petals or sepals are present and are distinct from each other, we call the class 'polypetalous,' but if they are adherent, we classify them as 'gamopetalous.' If the perianth is wanting, they are said to be 'apetalous,' and are put into class third. We will now divide them in this way."

After this had been done, the pile of polypetalous flowers seemed decidedly the largest, and Miss Lacey said she was not at all surprised, as they were much more showy, and, therefore, more likely to be picked by amateurs.

"Now we will try to get them into order, and, as I have the Live-forever, I will begin with that. Where did you find it?"

"On a bank, near the roadside, not far from a house," said Mabel, consulting her notes, "ground rather dry."

"Yes, it is hardly a native plant, but grows finely where introduced, and, on account of its fleshy leaves, probably does not need much moisture. It will live even when cut from its root and hung up by a wall, so its name is very appropriate. The shape of the leaf is oblong-ovate, that is, rounded at the top, and it is serrate round the edge, you see. All of these things we should have to observe if we wished to identify a flower by its description in a book, as I hope you will be able to do soon. What of the flower, Bess?"

"The sepals, petals, stamens, and pistils are five each."

"Yes, that is why I called it typical. One seldom sees a flower with all of its parts of the same number, although they usually approximate it, so you can tell on what numerical plan it is built. This flower is in fives, then; has no separate stalk, you see, and so is called vessile, and when the several flowers are arranged in this way, it is said to be a 'cyme.' Now, a plant with succulent, entire leaves, flowers sessile and symmetrical, and inflorescence in cymes, belongs to the house-leek family or order. This has the stamens and pistils distinct, and the stamens are ten, so it is of the genus sedum. And its leaves being alternate, and the petals blue, it is distinguished from the other sedums as telephium, just as Fred is of the order, human; genus, Caucassian; and species, Harrison. You see, it is by noticing the characteristics of a plant that we are able to locate one unknown to us, or recognize one which we have seen before. This is the Wild Geranium or Cranes'-bill. I know it principally by the peculiarity which gives it its name, Cranes'bill, the long-beaked fruit or long pistil in the flower, as you see. Here is another of the same family, though not very closely resembling it, for the geranium family includes several sub-orders. This has showy orange sepals which are spurred and the plant has a watery juice. It is named commonly Jewel-weed from its bright flowers, or Touch-me-not, because the ripe capsules will burst at a touch, scattering the seeds in all directions, and here is the Latin name from both characteristics: *Impatiens*, impatient, *Fulva*, yellow—the Yellow Impatient.

"Why do the flowers have Latin names?"

"So they may be known by people speaking all tongues. If I wrote to a German botanist of "Touch-me-not," he wouldn't know what I meant, but would recognize *Impatiens Fulva*, immediately. Here is another geranium, so called the Wood Sorrel; who found this?"

"Bess and I," said John. "It grew in the woods," added Bess, "and there are no leaves on the stem."

"Acaulescent," said Miss Lacey, "and the root is scaly. Do you think it looks like any flower you have seen?"

"Why, yes, the leaf is like the Oxalis."

"It is the wild Oxalis and there is a very common variety with a yellow flower—yes, that is it, Grace, known as Sorrel. The leaves of all are much alike and they all are called geraniums, though they don't closely resemble each other. Now, I think that it would be well for you all to preserve specimens of these as we name them, and then look them over as you have opportunity, so as to get the characteristics of orders and genera, and fix them in your mind better."

(To be continued.)

Angela.

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THE HOUSEHOLD.

"FOR ME."

BY J. E. C.

As I read the old, old story,
How so many years gone by,
Jesus Christ, the Lord of Glory,
Came upon this earth to die.
Wonder fills my very being,
And the tears, they stop my seeing,
When I think it was for me
He was nailed upon the tree.
Yes, for me, was His fierce passion;
Yes, for me, His blood was shed;
Yes, for me, He paid the ransom,
And was numbered with the dead.
Surely, then, I ought to love Thee,
Lord, Who didst so much for me;
Surely, Thee I ought to follow,
Who for me upon the tree
Gav'st Thy life, and paid my ransom.
In that death, Thy love we see.
Take, O Lord, my best endeavor;
Little is it, by Thy side.
Teach me, Christ, to serve Thee ever
In Thy Church, Thy holy bride.
O, Lord Jesu! when Thou send'st me
Sorrow, pain, or cutting woe,
Send, O send Thy grace unto me
As to do Thy work, I go.
When Thy cross is laid upon me,
Help me that to bear with joy,
Let it be, O Lord, unto me,
Work for Thee without alloy,
By Thy cross and bitter passion,
By Thy tears for sinners shed,
Raise me, Lord, in Thine own likeness,
From the slumber of the dead,
Amen.

Clearfield, Penn.

VIRGINIA DARE.

AN AMERICAN ROMANCE OF THE 16TH CENTURY.

BY E. A. B. S.

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CHAPTER IV.

"Little by little, sure and slow,
We fashion our future, of bliss or woe,
As the present passes away.
Our feet are climbing the stairway bright,
Or gliding downward into the night,
Little by little, day by day."

In less than ten minutes they were passing the first log hut; how quiet everything was; most of the settlers were sleeping as sweetly as they might have done in their own villages in dear old England. There was not much doubt which of the huts was occupied by the Harvey family, for the baby Elizabeth was crying as usual. No one seemed to trouble himself in the least about the wee creature that sent forth constantly so pitiful a little cry, that it said more plainly than volumes could have done, how weary and hard she found this world.

She, the youngest creature, was the first to break the peace of that quiet little Roanoke village, the first Christian people in this heathen land. But the happy hours of peace in their rude little homes were over; for in less than an hour, every one's heart echoed the sad cry of that tiny baby; there were torches lighted here and there, and little knots of men talking in anxious whispers, as if they feared being overheard, even by the wind and trees; women standing together outside their doors, with frightened children clinging to them. Every one was thoroughly awake now. In one group stood Anthony Gage, an elderly man who seemed to have authority, for the others were looking at him and listening. He had been made a leader rather by circumstances than by birth, and he looked frightened and bewildered now, as the torch cast a lurid, flickering light over his handsome face.

"I think," he was saying, "as long as Manteo is a powerful chief, we had better go back with Ranteo; we will be as safe there as anywhere. It was certainly good of him to offer us shelter, for it will mean war with Wanchese for him. What say you, men?"

Hopeful Kent was in the group and spoke up at once:

"I fear we shall then be making slaves of ourselves. Manteo can do what he likes with us when we are in his camp. Mayhap he has made all this story up to get possession of us."

The first speaker shook his head. "No," he said, "Manteo is our friend, an Indian is not treacherous to his friends. I have feared, ever since Governor White left us, that we should have trouble with Wanchese; for if an Indian is not one's friend, he is his bitter enemy. I wish we could have removed our village at once. The delay was unavoidable, as you all know."

Gage had one of those weak natures, to which it is almost impossible to form a positive and quick decision. As he paced up and down at a short distance from the others, the group was joined by several persons, among whom was Barnes, more put out than he chose to acknowledge at the turn things had taken. He had had no opportunity to fire on the Indian as he had planned, and then, worst of all, a Redskin had got the best of him. Altogether he was in a much worse humor than usual, if that were possible.

Why did such unwholesome, unprincipled men come away from their own land, where the laws could hold them in check?

Barnes was saying in a strong, fierce way: "I tell you what it is, lads; it's each man for himself. We haven't any one over us. I, for one, shan't put my red scalp in the keeping of any Indian. I'd be for taking the one that has come here and quartering him, and sending a piece to his fine painted chief, and the rest to Wanchese. It'll make peace with him quicker than anything else we can do." The tall Governor, Gage, had been absent hardly five minutes from the group, when he returned, still undecided, to find the aspect of things totally changed.

He began mildly: "I think, my dear fellows, we had better get our things together, and start at daybreak. Ranteo will wait, I have no doubt."

A growl rather than a murmur ran through the little group; then Barnes spoke out:

"We're not going, sir, one step with that rascal. He can wait till we scalp him; it's all he deserves; stealing in among us like a thief in the night. We are going to be men and fight for our homes, our women and children; aren't we, lads?"

"Aye, aye," was the reply. But one strong voice from a man scarcely more than a lad, who had just come up, said: "Do you call yourselves men? It is cowards, I should call you, if you would touch one who has come among us to save us from ruin, and who trusts us; for shame, fellows! If you touch him, it must be over my dead body."

"I shouldn't mind that at all," said Barnes, dryly, drawing out his hunting knife.

George Howe, for such was the name of the speaker, was no coward; but he realized that this was not the time for a quarrel among themselves, when trouble and death threatened from outside. So he only said: "Put up your knife, Barnes; if we kill each other, there will be one man less, if not two, to guard the women and children. I am sure you would be sorry to see this brave fellow killed. If Wanchese should come, and you find all he tells us is true, Governor White would be very angry if we should hurt an Indian without good cause."

"I care much about his anger, or what he wishes," grumbled Barnes; while Hopeful Kent muttered, "I'm mighty sure the Governor will never be bothered with our doings; there will be none left to tell him. We'll all be in Kingdom Come, long before he or any one else comes back. It's a lot any of them trouble themselves about us." Once more Howe tried to thwart the evil councils of the lawless men among whom he stood.

"Let's put it to vote, what we shall do," Barnes said, coming up to the group after he had interviewed a number of the men who still stood in little knots talking anxiously. Howe, and the present Governor, Gage, were standing together a little apart, Howe had made a suggestion and had almost succeeded in persuading his companion to adopt it, when Barnes cried out, in triumphant tones, "Let's put it to vote, we are free men."

"If you let them," muttered Howe, "it will be the ruin of us all, sir; something, it must be the Evil One, I think, gives Barnes a strange power over the men; don't put it to vote, sir, I beg; make them feel your authority."

"No doubt you are right, Howe," replied Gage, as he stepped nearer to Barnes and said: "Barnes, you have the interest of us all at heart, and while I feel it is right to observe caution, in this case we have no choice but to trust Manteo. Were we alone we might run risks, which we have no right to do with the women and children depending on us. I know you will trust my decision, which I am sorry to say differs from your opinion." He stopped, for Barnes had turned and walked away. He only went a few steps, however; then turning with a gleam of triumph in his eyes, as he saw the disturbed look he had caused in the face of the man whom he ought to have obeyed, he cried furiously: "Don't be too sure of your good judgment; we came to this country free men, and as a free man I am going to act now, I am not going to Croatoan. You may if you choose. Who'll fight the savages and win lands and homes with me? or run away like a baby to its mother when the first sound of fight comes."

Nearly all the men had gathered round, seeing their leader standing in a weak, undecided way, looking helplessly and distractedly at Barnes, whose strong, magnetic face they all felt; and they cried almost with one voice: "I, Barnes! I! I am no coward." "I am an English lad," or "Here's your man, Barnes." Seeing that he held the men, he stepped before the tall figure of Anthony Gage, who had authority and power at that moment, had he only had the strength to exert it, and began: "If we are agreed to stay here and fight like men, the first thing we can do to prove the strength of our resolution is to act upon it; to put to death this lying Indian who has come among us to be a spy, to make trouble, to get possession of us and our women and children, to torture us, to put us to death. Do you not say with me that he should be punished, to show those red dogs we mean real work, and no more fooling? What do you say, fellows?"

Only a few voices replied; even they assented feebly. Howe walked away in disgust. Barnes feeling a little uncertain as to the wisdom of his last suggestion, determined to excite his followers a little more, before Ranteo should be spoken of again. So he continued: "The red villains will be on our track by morning, as soon as they find their comrade doesn't come back, so we must get to work and build a palisade. If they once get hold of us, they will show no mercy, though some of you are foolish enough to be afraid of hurting this precious copper-colored heathen. I confess I am not womanish enough for that."

More than a score of voices cried out, "Nor I, nor I." "They are an ungodly lot." "Clear them off the face of the earth, it's a Christian man's duty." Gage stood with bowed head, the very personification of disgust, yet with not moral courage enough to right the wrong he was so horrified at. He had tried to be a good man, and yet please his fellow-men among whom he was thrown; strange to say, an aim which is seldom realized even when a whole life is given to its accomplishment. The most truly popular lives are apart from, and without thought of, self; lived for one's fellow-men, with a brighter and more perfect mainspring than mere humanitarianism. Such lives become more than good, and without either knowing or realizing it, the busy, flippant world stops in its rush to admire, if not to bow down in adoration.

When Howe left the little company, he walked carelessly away, but only while in sight did he go with slow steps and bowed head. Once out of sight and sure he was not watched, he ran as fast as he could under the shadow of the trees. Going behind each hut, he looked inquiringly at the inmates, but he reached the very end before he felt satisfied.

It was indeed a pretty sight he saw there; the rude room with its few articles of rough furniture, and a few little decorations which gave the place a refined home-like air; at one side swung a cradle, in which lay the baby Virginia. By the cradle stood the beautiful young mother, looking proudly and lovingly down on her child. The rush torch which she held threw a bright light on the little creature, on the mother herself, and on a tall figure that knelt by, watching the child with almost reverent awe, only venturing to touch the tiny hand with the tip of his long finger. The baby watched him with her pretty blue eyes, cooing as the long feathers waved back and forth as he moved his head.

"The child comes from the Great Spirit," the Indian said.

Mrs. Dare replied, quietly; "Truly, Ranteo, the Great Spirit sent her. She is His, but he has given her to us for a

while. You will be her friend always, won't you? If anything should happen to me, I tremble to think what would become of my baby."

Ranteo did not speak, but he took the baby's wee hand and laid it against his forehead, then pressed it to his lips, and made a vow which he never forgot. Nor did he forget those words, "She is His."

Howe had been weighing several plans in his mind. At last he was resolved, and stepped in saying: "Ranteo, come with me."

"Ranteo's work will be to carry the white lady and the Great Spirit's baby to Manteo's wigwam," was the reply.

"Thank you, Ranteo, we will be very glad to have you, both baby and I," Mrs. Dare said, in her sweet way; but glancing at Howe's face, she stopped suddenly, and asked, "What is wrong, do tell me."

"I might as well," replied Howe, "Barnes has made himself governor, and decrees that all Indians shall die, and the white men shall not go to Croatoan."

Mrs Dare clasped her hands in horror, but the Indian showed no sign of surprise or fear, and Howe continued, "There is no time to lose, come, Ranteo, and don't lay up all these shameful things against our whole race."

Without a word Ranteo took from his belt the small soft skin of a white rabbit, and laid it on the cradle, then followed Howe. Long before Barnes and his men had finished their discussion, Ranteo had slipped off in the stillness of the night, wondering in a stupid sort of a way, why white men were so unlike each other, that a child had risked her life to save him from being shot when carrying a warning of danger and an offer of hospitality, and that after delivering both, his life was still so unsafe that he had to be smuggled away quietly. As his canoe glided quietly over the dark water, he was glad the pale faces were far behind, but he wished that sweet, blue-eyed papoose had a red skin.

After seeing Ranteo's canoe safely out of sight, Howe turned back toward the line of moving torches, which showed where the huts were. As he saw them moving he decided the council must be over, and work of some kind begun. "God only knows what those villains will be up to next. Barnes hates me. It will be better for him not to know that I had anything to do with Ranteo's escape. I'm sure he wouldn't mind taking me in his place and I shall be needed by the women and children. It's little consideration they'll have while that brute is self-imposed governor of the colony," he said as he hurried on.

Mrs. Dare was holding the baby, and she looked up as he entered. "Did he get off, Howe?" she asked. "Yes, he's far across the water by this time, and the villains are just beginning to look for him. I fancy I see the torches coming this way," he replied.

"Thank God," she said "it would have been a disgrace to our people. Oh, if my father were only here! What is to become of us all?"

"You will hear soon enough," was the reply, "here comes our gallant new governor, it is best to be ignorant about Ranteo."

(To be continued).

LETTERS TO THE EDITOR.

THE INHERENT RIGHTS OF ORDINATION.

To the Editor of The Living Church:

Have the efforts of successive General Conventions, by restrictive legislation to tie the hands of bishops in the matter of ordination, been productive of so much advantage as is commonly supposed? Is not the sending forth of laborers into the Lord's harvest an inherent right of the episcopate, and is not the interference of obstructive Standing Committees an impertinence—well-intentioned, doubtless, but really the cause of the lack of clergy, and the poor quality of much that we have? Is it to be conceived that the bishops, if the full responsibility were laid upon them, would be laying on hands suddenly, ordaining those unfit for the ministry of the Church of God? Is it not possible that the red-tape of the present obstructive system has been the cause of so many mediocre men receiving the ministerial commission, while abler and better men are kept out? It is certainly conceivable that the recognition of the bishops, not only as the source of ordination, but also as competent to exercise their power or pick as they pleased, at least, in exceptional cases, would solve the question as to the rapid extension of the Church among the intelligent and scholarly ministers and members of other Communions, many of whom are attracted to the Church, and would gladly conform, if the means of entrance to our ministry were other and less rigid than they are. It is evident that our present legislation on this point is of a nature to admit a class of men who are hardly worth receiving, while the real acquisitions are practically restrained from coming at all. It is an open secret that the way of one of the most renowned scholars of this, or any land, when seeking entrance to our ministry, was hedged up and finally closed, while scores of men of little or no ability have been received, and even welcomed to our clerical ranks. We pray for a fuller confidence in our bishops. Make them, as elsewhere in Christ's Church, responsible to the Church for their exercise of the right of ordination; but give them the power of meeting the exceptional cases every bishop has at times brought to his knowledge as these special cases may require. Bishops are not more likely, *a priori*, to blunder than Standing Committees. The bishop has been a layman. He has also been a priest. He has been selected, first, from the laity for the priesthood, and then from the priesthood for his higher vocation. Let him, as the picked man, picked out from among the people and the priests, exercise, at his pleasure, his inherent right of ordination in those special cases,—other than the regular approaches to the ministry of those brought up in our Communion,—which, from time to time, arise. Give the bishops more power, and make them, in the sight of God and man, responsible for the exercise of their power. The blunders will be neither more frequent nor more serious than those growing out of the present unsatisfactory state of affairs, under the domination of the Standing Committees.

———*

"SPIRITUAL OR MORAL."

To the Editor of The Living Church:

I have lately received a very interesting "Memorial Discourse," by the Bishop, of Rhode Island, on "Evangelical Principles and Men." On page 11, the Bishop says: "They (evangelical men) therefore denied that any *spiritual* or moral change is effected by the mere act of Baptism, a position which has more recently been *affirmed* by the House of Bishops, without regard to party lines." I have italicised two words which, it seems to me, are questionable. I know that in the General Convention of 1871, the Bishops, "In order to the quieting of the consciences of sundry members of the said [P. E. C. in U. S. A.] do declare that, in our opinion, the word 'degenerate' is not there [Office for Ministration of Baptism to Infants] so used, as to determine that a moral change in the subject is wrought in the sacrament."

Can you, or any of your readers, tell us whether the House of Bishops had before, or has since, "denied that any *spiritual* change is effected" in the Sacrament of Baptism? SIGMA.

[The House of Bishops has never at any time denied that a "spiritual" change is effected in Baptism. To do so, would be to take all meaning out of the word "regenerate" in the Baptismal Offices. It would also be a denial of our Lord's own words (St. John iii: 5), in which He binds together the act of Baptism and the agency of the Holy Spirit. The denial of any "moral" change is to be taken in a limited and technical, rather than the popular, sense. The declaration of 1871 was undoubtedly intended to meet the common confusion of "regeneration" with "conversion."—ED. L. C.]

"AN EIRENICON OF WORSHIP."

To the Editor of The Living Church:

I hope every priest of the Church will read Mr. Brightman's article on the Eucharistic Sacrifice which you published last week. It is a rare piece of work. The erudition of it is such as we can get only from men like those of Pusey House, consecrated to a priesthood of study. For all schools of Churchmanship it is an eirenicon of worship before the mystery of the altar, which it makes a mystery of light and life rather than of death and shadows. I know of no monograph equal to it in the meeting of so many rays of learning for the illumination of that Sacrifice whose name characterizes it as one of joy and thanksgiving.

ROBERT A. HOLLAND.

OPINIONS OF THE PRESS.

Standard and Church.

REFORMED EPISCOPALIANISM.—Bishop Whitaker announces the deposition from holy orders of a minister who, eight months ago, forsook the diaconate of the Church to become a Reformed Episcopalian. Tenderness, or extreme generosity, or even indifference, may prompt some to pass the matter by as part of the mere routine of administration. But character and importance attach even to the routine acts of exalted officers; and acts of Church discipline cannot rightly be regarded otherwise than as of the greatest solemnity. What does this act mean, therefore? It means that Church people can no longer regard the deposed as a minister of Christ. The position of the body called the Reformed Episcopal Church involves this. It is not truly Episcopal, for the essence of Episcopacy is such oversight and correspondence between bishops and other pastors, the world over, that one shall not intrude upon the diocese or pastoral office of another. It is not "reformed," for, as to ritual, what can it do but ape the Church more closely than an one else can ape Rome? what but make the more of ritual by creating schism about it? And as to doctrine and morals, the safeguards of orthodoxy and uprightness of character can not be tried and sure in a new-made, voluntary society as they are in the historic Church. It is not, finally, a Church, but an open and inexcusable schism, the outcome, wherever it exists, of quarrelsome and unChristian deeds and tempers. The blame for quarrels and uncharity is not always all on one side; but they who take up a quarrel for life, and make it the purpose of their existence to defend an alienation or schism, take that blame upon themselves. As a matter of fact, Reformed Episcopalians live upon fault-finding with the Church. They are the professed and open antagonists of Church unity.

Church Bells.

INDIAN AFFAIRS.—The battle is once more to the strong The United States officer, General Miles, who was in command of the forces which were called out to quell the Indian revolt in America, has issued an address to his soldiers saying that hostilities are now over, and that the battle has been won. There is a general feeling in the United States, confirmed to a great extent by official testimony, that the Indians have been unfairly as well as unwisely dealt with. General Miles himself is stated to have told some of the chiefs who made their submission to him that in future they would not be robbed, but would get fair treatment at the hands of the War Department. This amounts to an admission that the tribes have not had fair treatment hitherto. Mr. Russell Harrison, the President's son, who is well acquainted with the West, has pointed out some grave errors in the existing system, apart from deliberate fraud. Ignorance and red tape, if nothing worse, are pretty certain to flourish in a service which is corrupted by political intrigue, and under which the unfortunate wards of the State, as the Indians are supposed to be, have almost no interest in the eyes of politicians. It is a terrible alternative for the unfortunate Indian. If he rebels he is shot, if he suffers in silence he is cheated; he is quietly civilized off the face of the earth. As the tide of civilization rolls farther and farther westward, so the Indian tribes disappear. The hands of our American cousins are not by any means clean in this matter. It is difficult for us to know the ins and outs of the quarrel, on this side of the Atlantic, but there is sufficient ground for believing that the Americans have treated the Indian race, on the whole, with harshness and cruelty. In Canada the same problem is before the Canadian Government, but there, we are thankful to say, the rights of the Indians have been respected, and more humane treatment has been dealt out to them. It is a terrible fact, yet apparently true, that the North American Indian is gradually passing out of existence.

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FOR INVALID FRIENDS.

BY M. C. HUNGERFORD, IN *Harper's Bazar.*

For one who is able to spend part of the time sitting up, there can be made a down-stuffed chair back, which is very restful for a pain-racked back. A pattern of the back and arms should be taken, and from it a lining or back cut in brown linen, and a front of the same shape made of India silk or pretty French sateen, with an interlining of muslin. Between the cretonne and muslin is a stuffing of down, held in place by rows of machine stitching. The stuffed piece and the brown linen are then sewed together and bound on the outside edge, just as slip covers to chairs and sofas are made, and the whole cover can be taken off easily when not in use.

A very beautiful gift to a friend who spends much time in a sick bed, is a soft white blanket powdered with large flowers, worked with silk in the old sampler stitch. Squares of canvas have to be laid on for the designs to be worked over. After the pattern is embroidered, the threads of the canvas are pulled out. The edge of the blanket should be neatly bound with pink ribbon; and just inside of the binding a broad satin sash ribbon, of a little deeper shade of pink, is laid on, with the corners neatly mitred. This forms a beautiful frame for the flower-be-strewn centre, and entirely covers the stripes usually to be found at each end of a blanket.

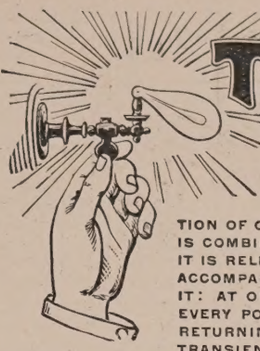
A comfort that is less formidable than the last, because it can be made with less effort, is a little *couvre-pied*, to keep on the lounge, ready to draw over the chilly feet that have no exercise to warm them. It is a flat, square bag of India silk, lined with red flannel, and wadded with lamb's wool. The feet, with or without slippers, are slipped into the bag, which should be half a yard deep, and 22 inches wide, or it may be in larger proportions.

An invalid's handy bag is a homely convenience to hang at the side of the bed. It is made of ticking, with a line of herring-bone stitch taken in all the white stripes. There is a circular bottom made of covered pasteboard, and to this is sewed a doubled strip of ticking, divided into five pockets or partitions, like a shot bag. The doubled strip may be 18 inches before it is doubled, allowing the pockets to be about 9 inches deep. The top of the piece is hemmed, and in the hem, toward the middle of the bag, a hoop or whalebone may be sewed. This makes a convenient central opening, with smaller bags all round it. There should be cord or ribbon strings to hang the bag up with, and to these a large S-shaped hook should be fastened, so that the owner can attach the bag to a chair or the side of the bed at pleasure, and detach it as readily.

A very small thing of beauty that will be a pleasant sight for an invalid's eyes while it lasts, is a carrot or sweet-potato hollowed out on the inside to leave a wall about three-quarters of an inch thick. The vegetable is suspended by cords passed through holes pierced in the sides, and the cavity filled with water. In a few days upturning sprays of green will sprout from the bottom and cover the outside, and if a small bunch of violets is put in the little quaint hanging basket, it will have a charming appearance.

A pretty little thing to leave on a sick friend's table, is a plant saucer, with three pine cones standing upright in the centre, The arrangements of sticks or hair pins, by which you compel them to assume and maintain an erect position, may be concealed by a mat of real moss. There should also be a layer of sand in the bottom of the dish. Grain or grass seed should be scattered over the cones, and if the saucer is kept full of water, the seeds will sprout and show a beautiful tender green, in fine contrast to the rich brown of the cones.

For a friend who is too feeble to sit at desk or table to write, it would be a pleasant task to fit up a writing tablet which can be used when one is in a reclining position, and which offers facilities for storing writing implements, notes, and the other etcæteras that an invalid dislikes to be always asking other people to procure for her use. The foundation is a seasoned pine board, 25 inches long and 21 broad, covered with felt, which upon three sides hangs over the edge, and is supplied with flat pockets to hold letters. The front of each pocket is cut into a point, which buttons down to protect the contents. Across each end of the board are straps and little superimposed flat pockets to hold pens, pencils, stamps, cards, and envelopes. Of course, these conveniences must not invade the space needed for writing. A leather-covered traveller's inkstand, with a strong spring in the cover to prevent the spilling of ink, can be firmly glued on one upper corner, and a pen tray and stamp box on the other corner. A row of brass-headed nails should be put all around the edge of the board, and the straps and pockets can be fastened on with smaller brass nails. The valances with the buttoned-down pockets, can be folded over the top when the writing board is not in use.



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They hear the village clock ring nine.
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